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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, JULY 1, 1848. N. S. FOLSOM, EDITOR.

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## DR. CHANNING ON MIRACLES.

NEWPORT, July 6, 1841.

I thank you for Mr. Parker's sermon, and request you to thank him for the copy he sent me. You will wish to know my opinion; and, though I cannot go into the subject, I feel that I ought to send a line.

"The great idea of the discourse, the immutableness of Christian truth, I respond to entirely. I have labored to separate the notion of arbitrariness, positiveness, from men's notions of Christianity. That this religion is universal, eternal truth, the expression of the Divine mind, and corresponding to the Divine principles in human nature, is what I feel, perhaps, as deeply as any, and I was moved by Parker's strong, heartfelt utterance of it. Still, there was a good deal in the discourse I did not respond to. I grieved that he did not give some clear, direct expression of his belief in the Christian miracles. His silence under such circumstances makes me fear that he does not believe them. I see not how the rejection of these can be separated from the rejection of Jesus Christ. Without them he becomes a mere fable, for nothing is plainer than that from the beginning miracles constituted his history. There is not a trace of a time when he existed in men's minds without them. His resurrection was always the essential grand fact in men's impressions of him,—at least as distinctly recognized as his crucifixion. Miracles enter into all his conceptions of himself, as these have been handed down to us. They are so inwoven into all his teachings and acts, that in taking them away we have next to nothing left.

"Without miracles the historical Christ is gone. No such being is left us, and in losing him how much is lost! Reduce Christianity to a set of abstract ideas, sever it from its teacher, and it ceases to be the 'power of God unto salvation.' Allow that it could give us the idea of perfection,—which I cannot concede,—what I want is, not the naked idea, but the existence, the realization, of perfection. Some seem to think that the *idea* of infinite perfection answers all the purposes of a God. But no; the *existence* of this perfection is the ground of my hope, my happiness, and so I want the *existence* of human perfection. Christian truth coming to me from the living soul of Jesus, with his living faith and love, and brought out in his grand and beautiful life, is a very, very different thing from an abstract system. The more I know of Jesus, the less I can spare him; and this place which he fills in my heart, the quickening office which his character performs, is to me no mean proof of his reality and his superhuman greatness.

"In regard to *miracles*, I never had the least *difficulty*. The *grand miracle*, as often has been said, is the *perfect, divine character* of Christ; and to such a being a miraculous mode of manifestation seems *natural*. It is by no figure of speech that I call Christ miraculous. He was more separate from other men than his acts from other acts. He was the sinless, spotless Son of God, distinguished from all men by that infinite peculiarity, freedom from moral evil. He was the *Perfect Image* of God, the perfection of the spiritual nature. Is it not plain that such a being must have been formed under discipline and influences distinct from those of all other men! that he cannot be explained by the laws under which we live! that he is thus a moral miracle, though not such as implies any compulsory influence! To such a being the miracles of Christ's history wonderfully agree. The outward and the inward correspond in God's system. God reveals himself to us by outward, material types. So his Son is revealed. What beautiful types of Christ's moral, healing, quickening power we have in the miraculous parts of his history! I feel, as I read them, that the conception of such a character as Christ, and the unfolding of it in such harmonious acts or operations, transcended human power, especially in that low moral age, and that nothing but the truth of the history, nothing but the actual manifestation of such a being in such forms, can explain or account for the Gospel narratives.

Mr. Parker supposes Christ's truth to have been revealed to him by his moral perfection. I will not stop to examine this, but will only say, that the men to whom Christ was to unfold this truth were unspeakably distant from this perfection,—that they were low, gross, spiritually dead,—that the spiritual evidence which was enough for him hardly gleamed on their darkened understandings. How needed was some outward, visible symbol of the truth to such minds! How did they need that the great spiritual Deliverer should be first made known to them by merciful, majestic acts of outward deliverance! Even the more spiritual men of that time, who had longings for immortality, were exceedingly assisted in their earthly state of mind by Christ's resurrection. It shows great ignorance of human nature, and of God's modes of operation, to suppose that he would approach a darkened, sensual world by purely spiritual, abstract teaching.

"As to Christ's *authority*, there is a sense in which I think it important, and reliance on it most natural and reasonable. I never meet a superior mind without some degree of reliance on it. From such a mind as Christ's I am sure I can hear nothing but truth. Whatever he says, I am sure will, when fully understood, be found in harmony with God's perfection. This leads me to a reverential study of his words, as of no other man. If in the course of such study I meet any thing which seems inconsistent with any known truth, and especially with the pure, liberal conceptions which Jesus has given me, I feel that I have not reached his meaning. I wait for further light, I examine the dark passage again and again, and the probability is that the light will at length shine. If not, I cannot suffer from my ignorance.

"I will only add, that to us the great evidence of the miracles is found in the religion itself, and in Christ's character, neither of which can be understood without them, and with which they have vital connections. Without the divide excellence of Christ, the testimony of the miracles would not satisfy us. This is the grand foundation and object of faith. Still, the miracles do not cease to be important, for they are among the bright manifestations of his character. Their harmony with it is a proof of its existence; and, above all, there are vast multitudes, who, with some moral appreciation of Christ, are yet so imperfect, so earthly, that these outward manifestations of his greatness and of his connection with God have real value as helps to faith.

"I have written this letter with an impatient haste, which sometimes gets possession of me. I cannot correct it. Will you copy it fairly, and show it to Mr. Parker, letting him understand that I have written as a friend, and not as an author, and without any aim at precision. Will you then send it back to me, as there are thoughts which I may wish to expand when I can get time.

"Your sincere friend."

NEWPORT, July 18, 1841.

"I have no time for a correspondence on the subject of my last. I was not able in that to do more than throw out some disconnected thoughts. Nor can I answer your last at any length, but send only a line of friendly admonition.

"I am grieved to find you talking so lightly of 'desiring to be decidedly wrong.' I mean not to justify myself, but I ought to say that I have had but one form of 'caution,' as far as I know myself. 'I have never hesitated to say clearly, strongly, what I was persuaded was *true*. But I have not '*dared*' to send forth opinions round which doubts and objections lingered in my mind. I hold *a clear conviction* of truth to be essential to a religious teacher, and I reprobate as well as dread the teaching of that which we have not thought upon calmly and seriously, or which, on being examined has opened before us problems, perplexities, difficulties, rendering much reflection needful in order to our speaking with the deliberate consciousness of truth. The want of reverence for truth, manifest in the rash teaching of our times, shocks me greatly. I owe the little which I am to the conscientiousness with which I have listened to objections springing up in my own mind to what I have inclined and sometimes thirsted to believe, and I have attained through this to a serenity of faith that once seemed denied in the present state.

"I am also grieved to find you insensible to the clear, bright distinction between Jesus Christ and ourselves. To me, and I should think to every reader of the New Testament, he stands apart, alone, in the only particular in which separation is to be desired. He is a being of moral perfection, unstained by sin. The great consciousness which pervades, haunts, darkens, all human spirits, that of *moral evil*, throws not the slightest shade over him. His consciousness is his own, his whole tone, indeed, his own, and would be false in any other. Though he came to be an example, yet in the points in which we so much need an example, in our conflict with inward evil, in our approach to God as sinners in penitence and self-purification, he wholly fails us. It was in reference to this that I spoke of him as a 'moral miracle,' not intending by this to refer at all to the formation of his character, which, though wholly unknown to us, was wholly free, but to the exception which his character forms to *all human experience*. To my mind, he was intended to be an anticipation of the perfection to which we are guided, to reveal to us its existence, to guide and aid us towards it, to show us that which exists in a germ in all souls. This view you must have gathered from my writings. But my own history, and the history of the race, and of the best beings I have known, have taught me the immense distance of us all from Christ. He is to be approached by gradual self-crucifixion, by a war with the evil within us which will not end till the grave. The idea that the germ within us is to shoot up at once into the perfection of Jesus,—that we are to be 'gifted' in this stage of our being 'with his powers,' to be 'as powerful as a teacher,'—this certainly never entered my thoughts, and it shows such a self-ignorance, such an ignorance of human history and human life, that one wonders how it can have entered a sound mind. Of the formation of Christ's mind we know nothing, and the secrecy in which his spiritual history is veiled is no small presumption against its applicableness to ourselves. Infinite wisdom has infinite modes of disciplining and unfolding the spirit. His great end of revealing to us the Perfect is equally answered, be his spiritual history what it may. All spirits, however unfolded, are essentially one. In the response of our spirits to his perfection, in his deep fraternal sympathy with the human soul, and in his divine promises, we have foundations of the profoundest, most joyful faith in our heavenly destiny. I am grieved, as I must say, by extravagances on this and other points, because I have lived in hope of the manifestation of a truth and spiritual life which is to give a new impulse to the world, and it is some trial, at my time of life, to have such hope baffled. However, I do not despair. The true teachers, who are to unite 'love and power and soundness of mind,' will come.

"As to Mr. Parker, I wish him to preach what he thoroughly believes and feels. I trust the account you received of attempts to put him down was in the main a fiction. Let the full heart pour itself forth. And, still more, it will rejoice me to find a good accomplished which I cannot anticipate. I want no dark prophecies accomplished, but I do assure you, the weaknesses of the good are among the trials of my faith. I repeat it, I am too much occupied to follow up this subject now. Give my love to Mr. Parker. I shall be glad to hear from him, and in perfect freedom. I think he is probably one of the many who are to be made wise by error and suffering, but I honor his virtues, I feel that he has seized on some great truths, and I earnestly desire for him the illumination which will make him an unmixed blessing to his fellow-creatures.

"P. S. I ought to tell you that I am the more disinclined to write on the topics of this letter, because I get no light from the new views. I seem to learn very little. Their vague generalities do not satisfy. You seem wholly to overlook the actual moral condition of the human race on which Christianity is founded, and which renders it important to the multitude of men that they should have some evidence additional to that which is purely spiritual. Thousands and millions, who desire to believe in immortality, would be exposed to all the misgivings on that point which beset the best and strongest heathen minds, were it not for the resurrection and promises of Jesus Christ. Without the inward evidences of this truth, outward testimony would not satisfy me. But with so many phenomena hostile to these evidences, and with so much guilt and infirmity to darken the future, I am most grateful for the resurrection and promises of Christ. Shall I be helped by being robbed of these confirmations of my faith! At this moment, most of the 'true spiritualists' are in danger of losing their faith in immortality through their pantheistic notions of the soul, and its absorption in the only substance, Deity. These notions threaten to destoy all sense of moral responsibility and moral freedom. The spiritualist is often saved from the wreck of faith by Christianity without suspecting it.

"——'preached a touching sermon yesterday upon the 'loneliness' of Jesus Christ. I claim little resemblance to my divine Friend and Saviour, but I seem doomed to drink of this cup with him to the last. I see and feel the harm done by this crude speculation, whilst I also see much nobleness to bind me to its advocates. In its opinions generally I see nothing to give me hope. Example aids me only by the moral enthusiasm which its grandeur inspires. The noblest example, that of sympathy with the fallen, becomes impressive in proportion to the moral dignity of him who manifests it.

"Very sincerely, your friend."

## BIOGRAPHICAL SKETCH.

The following biographical sketch of one of the most distinguished ministers of New Hampshire of the last century, is from the pen of the Rev. A. P. Peabody, of Portsmouth, N. H., and forms a part of an article in the last number of the "Christian Examiner":

In the historical pictures of the battle of Bunker's Hill, there is the figure of a clergyman in bands, and with the usual insignia of his office. The person thus represented was the Rev. Samuel McClintock, D. D., of Greenland, N. H. He was born in Medford, Mass., in 1723. His father was one of the Scotch Irish whom manifold oppression had made twice exiles, and who have given race and name to not a few of the best families in New England. He was graduated at Princeton, in 1751, and was immediately invited by President Burr to a tutorship in his Alma Mater, which he declined, from his unwillingness to postpone his entrance on the profession to which he had consecrated himself from his early boyhood. In 1756 he was ordained at Greenland, a small and obscure country village, to which his chief attraction at first was the unanimous and earnest wish of the people that he should become their pastor; for he was among the most popular divines of his day, and had frequent intimations, both before his settlement and through the earlier half of his ministry, that situations offering much greater worldly advantages were at his disposal.

We have before us two of his printed and the few that remain of his no less than three thousand manuscript sermons, and have been surprised, not only by their general soundness of thought and purity of style, but by their freedom from the lumbering subdivisions, improvement, and application, then almost universal, and their near approach to the simpler models of our own day. A sermon of his, published at a time when an unprecedented drought, a fatal epidemic, and the prospect of war with France, conspired to make the hearts of the people heavy, maintains the thesis, that any direct infliction of Providence is preferable to those judgments in which God makes the wrath of man his sword, with an affluence and brilliancy of argument and illustration, and a freedom from all theological technicalities, which we had supposed hardly compatible with the rigid pulpit formalism of our elder divines.

His ministry lasted forty-eight years, during which period the last Sunday of his life was the only one on which he was disabled for the performance of his usual public duties. His compensation was $300 a year, together with the use of a parsonage, and a farm so small as to preclude the employment of much labor other than his own, and that of the numerous "servants born in his house." On this scanty stipend he reared a family of sixteen children, maintained in full the external proprieties of his station in dress and house-keeping, and exercised an unstinted hospitality,—his house lying on the great thoroughfare of eastern travel, and his professional reputation and his social endowments furnishing either a cause or a pretence for travellers who could proffer the remotest claim upon his notice to make his house their inn. To meet these demands, which with clergymen of the old school stood on the same footing with debts of honor, his strictly personal and domestic expenses were, of course, brought within the narrowest possible limits. The cow, not without large aid from the unfailing well, stood the chief-foster mother to the younger members of the household. The errant goose equipped them for their first experiments in penmanship. As fast as garments waxed old, they were rejuvenated in contracted forms for younger and less fastidious wearers. And of the application of the same rigid economy to the father's own habits his manuscripts bear conclusive testimony—the dozen sermons in our hands hardly covering the paper which we have sometimes devoted to a single discourse. But there was one point on which he was strenuous in effort and sacrifice,—the education of his children. Through his influence there was sustained in his parish a permanent school of a grade corresponding to those elsewhere found only in our populous and compact towns. The teacher was commonly a recent graduate from the University, of worth and promise, attracted to this obscure field of labor by the opportunity which it afforded of familiar intercourse with one so much revered and beloved. Among the young men who in this relation accounted themselves under great obligations to him for counsel, example and influence, were Dr. Belnap and Bp. Parker.

Dr. McClintock was regarded among the churches in this vicinity as pre-eminent for practical wisdom. Difficult questions of advice, cases of casuistry, conscientious scruples, were referred to him as an umpire—and from the confidence that seems to have been reposed in him in those regards, his decisions must have generally justified themselves to the conscience and the experience of those whom they most intimately concerned. We should be disposed to form the same conclusion from the only one of his numerous written decisions of this kind which has fallen into our hands. The case was one of conscientiousness on the part of a clergyman second in reputation to none in the country. He opened his heart to Dr. McClintock as to the Christian brother better able than any other to stand to him in his Master's stead, and the answer could not be surpassed in faithfulness, tenderness, sound ethical reasoning, and mature religious wisdom. He was also noted for his promptness and pungency in rebuke. Cheerful in his habits of intercourse, and fond of wit and humor when within the bounds of decency and reverence, he had no tolerance for levity or profaneness. One day, overhearing an oath from a man of some distinction, whom he had heard a little while before declaiming against religious ostentation, he said to him, "What! after what you said the other evening, do I hear you of all men making a parade of piety, and putting up your prayers at the corners of the streets!"

Dr. McClintock, in common with the clergy of New England generally, took a deep interest in the war of the Revolution, and repeatedly served as Chaplain to portions of the New Hampshire troops. He had four sons actively engaged in the war. Three of them died before the establishment of peace; the other still lives, in his 87th year, in unabated vigor of body and mind, and in the full enjoyment of those resources of Christian faith and hope which embalm the heart in perpetual youth.

At the annual Fast in 1804, Dr. McClintock preached as usual; but on his return to his house, told his family that he had entered the pulpit for the last time. A slight indisposition, under which he was then laboring, increased so rapidly as to terminate his life in eight days. His son and executor found among his father's papers written instructions which bade him destroy all his sermons except the few which he might wish to keep as a memorial of himself. He also requested that "his funeral might be conducted in the manner that was customary among his parishioners, without any sermon, or the parade which has commonly been the custom at the funerals of those who have sustained public characters in life," and that, should a headstone be placed over his grave, it should be a plain one, with the following epitaph:—"To the memory of Samuel McClintock, D. D., who died ——, in the—— year of his age, and the —— year of his ministry. His body rests here in the certain hope of a resurrection to life and immortality, when Christ shall appear a second time to destroy the last enemy, death, and to consummate the great design of his mediatorial kingdom."

## PULPIT PREPARATION.

[The two following articles are portions of a communication in the *Edinburgh Witness*, a paper devoted to the interests of the FREE CHURCH. The rebuke and the admonition here administered, are probably quite as much needed in America, and even in New England, as in Scotland.]

No apology whatever ought to be sustained for imperfect pulpit preparation. It is no unusual thing to see a church preached empty; there have been cases of single clergymen, great in their way, who have emptied four in succession;—for people neither ought nor will misspend their Sabbaths in dozing under sermons to which no effort of attention, however honestly made, enables them to listen. It is supereminently dangerous for once to form a mean estimate of one's work. "No one," said Johnson, "ever did anything well to which he did not give the whole bent of his mind." It is this low estimate,—this want of a high standard in the mind,—that leads some of our young men to boast of the facility with which they compose their sermons,—a boast alike derogatory to the literary taste and knowledge, and to the Christian character, of him who makes it. Easy to compose a sermon!—easy to compose what, when written, cannot be read, and what, when preached, cannot be listened to. We believe it;—for in cases of this kind, the ease is all on the part of the author. We believe further, we would fain say to the boaster, that you, and such as you, could scuttle and sink the Free Church with amazingly little trouble to yourselves.

We know what it is to have sat for many years under ministers who, possessed of great popular talent, and high powers of original thought, gave much time and labor to pulpit preparation. * * It is the first essential of a preacher, whatever his creed, that he be sufficiently engaging to be attentively listened to; and without this preliminary merit, no other merit, however great, is of any avail whatever. And when a Church possesses it in any great degree, it is sure to spread and increase.—Are there Churches in the Establishment which though thinned by the Disruption, have now all their seats let, and are crammed every Sabbath to the doors? If so, be sure there is popular talent in the pulpit, and that the clergyman who officiates there does not find it a very easy matter to compose his sermons. Nay, dear as the distinctive principles of the Free Church are to the people of Scotland, with superior pulpit talent in the Establishment on the one hand, and in the ranks of the disendowed body, on the other, a goodly supply of those youthful ministers who boast that they either never write their sermons, or write them at a short sitting, we would by no means guarantee to our Church a ten years' vigorous existence. We fully recognise the importance, in its own subordinate place, of ministerial visitation, especially when conducted,—a circumstance, however, which sometimes lowers its popularity,—as it ought to be. But though an important, it is still a minor duty; and the Free Church must not be sacrificed to the ungrounded idea, that it occupies a level as high, or even nearly as high, as "the preaching of the Word." To that peculiar scheme of visitation advocated by Chalmers, as a first process in his work of excavation, we of course do not refer. In those special cases, to which he so vigorously directed himself, visitation was an inevitable preliminary, without which the appliances of the pulpit could not be brought to bear. But even were his scheme identical with that to which we particularly refer, we would say to the young preacher who sheltered under his authority,—"Well, prepare for the pulpit as Dr. Chalmers did, even when he had the West Port congregation for his audience, and we shall be quite content to let you visit as much as you may." The composition of a sermon was never easy work to him. He devoted to it much time, and the full bent of his powerful mind.

## NEED OF STRONG AND ELOQUENT PREACHERS.

The ordinary course of establishing a church in any country, as specially shown by New Testament history and that of the Reformation, is first and mainly through the preaching of the Word. An earnest, eloquent preaching of it, in Jerusalem,—a Paul at Athens on Mars' Hill,—a John Knox in Edinburgh or St. Andrew's,—George Whitefield in some open field or market place of Britain or America,—or a Thomas Chalmers in some metropolitan pulpit, Scotch or English,—addresses himself to the people. There is a strange power in the words and they cannot but listen. And then the wards begin to tell. The heart is affected, the judgment convinced, the will influenced and directed,—ancient beliefs are, as the case may be, modified, resuscitated, or destroyed; new or revived convictions take the place of previous convictions inadequate or erroneous; and thus churches are planted, and the face of society changed.

The standard of pulpit accomplishment and of theological education, instead of being lowered, must be greatly elevated. The church of this country, which, in the earlier periods of her history, when Knox was her leader, and Buchanan the Moderator of the General Assembly, stood far in advance of the age in popular eloquence, solid learning, and elegant accomplishment, and which in the person of Chalmers, in our own days, was vested in the more advanced views and the more profound policy of a full century hence, must not be suffered to lag behind the age now. Her troops must not be permitted to fall into confusion, and to use as arms the rude unsightly bludgeons of an untaught and undisciplined mob, when the enemy, glittering in harness, and furnished with weapons keen of temper and sharp of edge, is bearing down upon them in compact phalanx. [Ib.

## UNIVERSITY OF OXFORD.

[From Rev. Mr. Bellows' Letters from England published in the Christian Inquirer.]

It is very difficult to give a clear idea of the internal constitution of an English university. We have nothing answering to it in our own country. It has been already stated that the separate colleges at Oxford, are entirely independent corporations; and before we can understand the University, we must know something of the constitution of a college. Here, then, we must lay aside our American notion of a college as a high school, under the charge of a professor chosen to instruct it, and entertain a quite different idea. A college in an English University is an establishment in which a certain number of elected persons are supported by endowments under conditions of celibacy, and perhaps other obligations, for the purpose of cultivating learning and piety in a studious retreat. These persons are termed Fellows—They are all clergymen, and are all supposed to be pursuing their studies for the public benefit. The connexion of a school with the college is not an essential part of its constitution, although it is a uniform coincidence. The fellows, however, are not necessarily instructors. Besides the fellows, the colleges have tutors, appointed by the masters and fellows who drill the young men in their studies. Besides the fellowships, there are in all the colleges, scholarships, to which indigent young men are eligible. Others are admitted upon the payment of certain fees. We understood that two hundred pounds a year was a moderate estimate of the expense of a commoner at Oxford, being about three times as much as in our own colleges. There are no professors in the colleges. The *University* appoints professors, who give lectures, on which the students of all the colleges attend. All the instruction in the way of recitation is given by the tutors of the particular colleges, or by private tutors elected and hired by the student himself, from among the fellows of Oxford.

The student lives within the walls of his own college, and is subjected to certain general regulations, for the preservation of order and studiousness, and he is expected to attend prayers in the chapel of his own college—performed regularly twice a day—at least *half* the time, and to attend with somewhat more punctuality upon the lectures of his tutors. He goes or sends to the college buttery for his breakfast and supper, and takes it to his room; but dines in the common hall with the fellows—in all cases a magnificent room, enriched with pictures and carvings. There a bill of fare is presented to him, and he dines cheaply or expensively as he chooses. His account is kept in the cook's books, and he pays at the end of the term.

Students enter the University usually at about the age of eighteen. They remain commonly about four years; but there is no regular succession of classes as in our colleges. There are regular seasons of the year for examination, and whenever a student is prepared, he presents himself on the return of one of these periods. There are two examinations, one for degrees, called familiarly "the little go," the other for honors, called "the great go." These examinations are conducted with great strictness, and without the least favor. We saw the places of torture; about twelve are admitted at once, who are subjected, for six or eight hours at a time, to the questioning of a committee thoroughly competent to test their scholarship, and unsparing in their inquest. If a student is found incompetent, he is refused a degree and sent back to his studies, which is technically called being "plucked." This phrase is probably derived from a custom designed to protect the tradesmen of Oxford. At the time of conferring degrees, the proctors of the University—for the particular colleges do not confer degrees—are in attendance, (these proctors, by the way, are very important personages charged with preserving the order of the University, and having very special powers) and the tradesmen of Oxford by an old custom "pluck" the robe of the proctor when any young man indebted to them presents himself for a degree—whereon the proctor forbids the conferring of the degrees, until the debt is paid. From this custom, probably the term "plucking" has come to stand for failure to pass examination.

The costumes of Oxford are very scrupulously maintained. No student appears in public without his cap and robe, and every officer has his prescribed dress. There are ordinary robes, and robes of State. On public or show occasions the University of Oxford must present an appearance scarcely less gorgeous than the Court of St. James, and one in which all the colors of the rainbow, but in especial *red*, for which the English have a flaming passion, would be represented.

Oxford, as is well-known, is the headquarters of the tractarians. But from the best information we could obtain, Puseyism seems to be less rampant there, or in England generally, than it is in America. It is not uncommon to find the ways of thinking as well as the manners of the mother country grossly caricatured, when adopted at home, and it would probably be found that Puseyism, a mere fashion of religious thought, illustrates this tendency in the American pattern of it. After all that we had heard of the semi-papal condition of Oxford, it was pleasant to find so little odor of the pope about the University. It is true that a pair of golden candlesticks stood upon the communion table of almost every chapel; but we learned that these were never lighted except upon two or three annual occasions, and that they had occupied their present places for centuries. It is true also that we saw Dr. Pusey, and other ecclesiastics of Oxford, turning and bowing towards the altar, after passing the threshold of the chapel—but this, *too*, we were informed has been a custom handed down for ages. Indeed, we could not discover that Dr. Pusey, or his abettors, had been able to introduce the slightest innovation into the religious customs of Oxford; and any one who acquaints himself with the iron conservatism of all the colleges, would see a mile as forward. There seems to be as little danger therefore of Oxford reverting to popery as there is hope of her advancing to a consistent Protestantism.

We left Oxford with great regret. One might pass a month there, and see something new and interesting every day. We hunted up Addison's famous walk, and looked about in Christ's Church Meadows to see if Sir Philip Sidney had not dropped his glove there, or John Locke, perchance, left some slip of paper with a memorandum of his first thoughts concerning the human understanding upon it. We stood upon the stone that marks the spot where Cranmer, Ridley, and Latimer "yielded their bodies to be burned," bearing witness to the sacred truths which they had affirmed and maintained against the errors of the Church of Rome, and rejoiced that the present generation had erected in tractarian Oxford a glorious monument to these champions of Protestantism. These, and twenty other deeply interesting things, we are compelled to leave, and hasten on to London, a whirlpool that sweeps everything into its vortex, and our next report will be from the Metropolis of the world.

## THE PURITAN OBSERVANCE OF THE SABBATH.

[The foibles of the Puritans have attracted the attention of Episcopalians in this country even more than in England. They have been dwelt on and exaggerated so much, that nothing but foibles have been seen—very much as though in looking at the fine engraved likeness of Cromwell, we should point to nothing but the wart on his face, or confine our view to him as he sat perched on the table talking with George Fox, on a certain occasion when the latter visited him to sound a warning note in his ear—and, it must be confessed, was not received by the Protector exactly after the model style of the politest man in England. Dr. R. W. Hamilton, in a book entitled "Horae et Vindiciae Sabbaticae" (Hours and Claims of the Sabbath) and quoted in the May No. of the North British Review, gives us a more attractive and just view. Perhaps, however, he has drawn the portrait *without* the wart.]

Were those Sabbaths ascetic! An early hour of the previous evening had witnessed the disposal of all business; and the necessary preparations for the morrow allowed a full season to meditative retirement, and afterwards to special domestic sacrifice in respect of the Sabbath which drew nigh. Soon as the morning broke, children anticipated their parents, and while they rose, sang at their chamber door some hymn in salutation of the day. From their knees, they met each other with cheerful embrace and greeting, their first duty leading the gathering group to prayer and praise; never forgetting the perusal of the holy book, the family copy, which, perhaps, had been the companion of prison hours and forest hiding-places, worn by the hands and blotted by the tears of the patriarchs of their house. Supplication could not be made for kindlier times and growing liberties, without thanksgiving that fiercer oppression was somewhat stayed. They forgot not what their fathers had to do for them. Psalmody arose, as a proper part of such worship, and that in which they were accustomed to delight. Comfort and simple elegance crowned their meal; for order and neatness, beyond our more luxurious parade, presided in their home and were rather more prominent than less on this happy dawn. To their sanctuary, they were seen wending in a natural procession, attired not carelessly but in no flaunting dress, in their country's staple and texture, unpretending yet substantial as themselves—some of which the mother's distaff had produced. Sermons full of thought and powerful in application, having much unity and closeness with *doctrine raised and improvement enforced*, repaid the long-exacted attention. They breathed their gratitude and adoration through the strains of the sweet singer of Israel. Public prayer was systematic, still various, abounding in intercession, such as the minister's closet had indited and his heart had already made his own. Homeward, with no loitering pace and frivolous manner, they returned—impressed, happy, thankful, and found no scanty board. They healthily partook, but no surfeit oppressed them. What they had heard supplied their conversation—they discovered something better than to cavil; the heads of the family would have discouraged whatever would have lowered the weight of their teacher in the notion of their offspring and servants; and all could forget an uncouth manner, if such it was, in edifying matter and deep experience. The men on whom they attended were mighty in the Scriptures. None other could have been endured. A second service, early in the afternoon, invited their presence once again in the sanctuary, and awakening appeals to conscience, overtures to the guilty and perishing sinner, relieved the massiveness of the former discourse, and disturbed any drowsiness of the season.

The evening came, the household Sabbath's claims and share. The children, if advancing in youth, now repaired to different apartments, conducted according to sex by their appropriate guides. A father counselled his boys, a mother instructed her daughters. Catechism was heard. Free questions were elicited. There was review of what had been that day preached. The lad leaving his roof was warned and blessed. The girl cowered like the dove beneath the wing stretched over her. There, at the father's side, at the mother's knee, was the true school of character and principle; That made their generations strong. Instead of the fathers were the children. Thus were they trained and formed. They shrank not from danger; they yielded not to dalliance. They left histories. They established names. An interval followed, and each one took his book. Janeway's Token for Children, or Gouge's Young Man's Guide, fixed many a youthful eye. The prayer-bell was then rung, and devotions were presented, suited by their brevity to wearied powers, and by their pointedness to youthful minds: not rarely different hymns, charming the childish choir by their variety and succession. The simple hours of that period, and the still simpler hours of that day, gave fitness to the spreading of their table ere they separated for sleep. The all but infant regarded this as an honor and indulgence, and it was the scene of chastened joy. Parent, child, knew no happier banquet than this! It was the feast of subdued familiarity, of confidence, of love! Nor had servants been forgotten. Theirs was the fellowship of privilege. They had been exhausted by no labor, they had been debarred from no means. Often growing old in the family, they seemed a part of it; they felt the sympathy of its griefs. In the passages of domestic joy and festivity they took no niggard interest. They reimbursed the tenderness and good will they received. They showed fidelity. The 'believing masters' treated them in all religious matters as 'brethren;' and they 'counted them worthy of all honor, and rather did them service, because they were faithful and beloved, partakers of the benefit.' The house now is hushed. Children lie cradled in each other's arms. Servants want but the light slumber for the to-morrow's labor, and not to rest from what they have this day done. Parents commit themselves and their endeared charge to their heavenly Father, and angels come down and keep the watch. 'So he giveth his beloved sleep.' That home would know no idleness, no contented ignorance, no constrained hospitality, no fretful bickering, no controversial strife. Worship still dressed its altar, prayer and praise still awoke, instruction and discipline still prevailed. The pastor was often seen at its hearth, the welcome casuist, comforter, and guest. Good men resorted thither, and left behind a blessing. That wicket was the gate of heaven. The law of kindness was on every lip. They forbore one another, they preferred one another. Some of us know the likenesses well. We have seen the counterparts. These customs had come down to us. Such were the families to which birth added us. Such were our fathers, and such the mothers who bore us. We declaim no inventions, we draw no pictures, we speak no unknown things. In them was reflected the Puritan race. In them those saints revived and stood up once more. In this resemblance, but little degenerated, we may measure their worth, and as by a personal observation, 'fully know their doctrine, manner of life, purpose, faith, long suffering, charity, patience.'"

## JEFFERSONIAN PROVISO.

S. P. Chase, one of the ablest men, and most distinguished lawyers of the west, has called the attention of the public, most opportunely, to Mr. Jefferson's proposition in 1784.

We have not seen it noticed before in any discussion, nor referred to by any writer. Yet it is, by all odds, one of the most important features in the history of anti-slavery action. Coming, too, from a man hailed as the great teacher of the South—from Mr. JEFFERSON—this proposition cannot fail to attract public attention here and everywhere else.

We leave Mr. Chase, in his terse, clear style, to state the proposition and the history of it.—His letter is addressed to the Cincinnati Gazette:

GENTLEMEN—I desire to call the attention of your readers to a remarkable fact which has not been noticed, so far as I have observed, in any of the discussions, which have arisen in respect to the limitation of Slavery.

It is this: The proposition of Mr. Jefferson, in 1784 was not that slavery should be excluded from the Territory North-west of the Ohio, but that slavery should be excluded from ALL territory ceded, or to be ceded by individual states to the United States, wherever situated.

On the 1st March, 1734, a committee, at the head of which was Mr. Jefferson, submitted a plan for the Government of—not the *North-western*—but the *Western* Territory. This territory was described as lying between the *thirty-first* degree—then the extreme Southern boundary of the U. States, and the Northern boundary, not then exactly defined, but North of the forty-seventh degree. It was proposed to divide this territory into seventeen States, the first eight lying between the Mississippi, and a line drawn due north from the thirty-first parallel to the northern boundary of the United States, through the falls of the Ohio; the next eight lying between this line and a similar line drawn through the western cape of the mouth of the Great Kanhawa; and the other State was to possess the Territory, lying between the last line, Lake Erie, Pennsylvania and the Ohio river.

After thus providing for the division of the whole territory of the United States, acquired or to be acquired, without respect to degrees of latitude, into independent states, the *Plan of Jefferson* proceeds to provide that these states should be *free states*. This was the Proviso which he proposed; "Provided, that after the year 1800 of the Christian era, there shall be neither slavery nor involuntary service in any of the said states, other than in the punishment of crimes, whereof the party shall have been duly convicted, to have been personally guilty."

This Proviso was stricken out of the plan on the 19th of April, 1784, on motion of Mr. Spaight of North Carolina, eleven states being represented in the vote. The question on motion to strike out in the Congress, was put in this form: "Shall the clause stand?" If nine states voted "aye," the motion to strike out failed; if no states or a less number than nine voted "aye," the clause was stricken out. Upon the question being put, on Mr. Spaight's motion, "Shall this clause stand?" New Hampshire, Massachusetts, Rhode Island, Connecticut, New York, New Jersey, and Pennsylvania, seven states, voted "aye." Maryland, Virginia and South Carolina, three states, voted, "no," and North Carolina was divided. Thus it appears that seven states were for the Proviso, and three against it—Of the three against it, one was Virginia, represented by three delegates, of whom one, Mr. Jefferson, was for it, and two, Messrs. Hardy and Mercer, were against it.—Had but one of Mr. Jefferson's colleague's shared his spirit, and had Mr. Spaight of North Carolina voted with his colleague, Mr. Williamson, the Proviso would then have been passed. The eleven states present and voting were represented by twenty-three delegates. Of these, sixteen voted for the Proviso, and seven only against it. Thus, with a majority of two-thirds of the states, and two-thirds of the delegates in its favor, the Jefferson Proviso was defeated. What vast consequences have flowed from that minority decision! [Louisville Examiner.

## THE PRETENSIONS OF THE SLAVE POWER.

[Hon. Senator Niles has written a letter to that portion of the Democratic party, who are dissatisfied with the recent presidential nomination. His sentiments are of a nature to commend themselves to freemen of whatever party. May they have free course.]

Slavery, as a state institution, is recognized by the Constitution, and the free states are pledged not to interfere with it, but to guarantee and defend it. This is a part of the original compact between the states. But can it be introduced and sustained where it does not exist by the direct agency and authority of the Federal Government? Can the free states consent to this? If so, then slavery is no longer a state institution only, but becomes a part of the Federal system. Then its responsibility no longer rests upon the states, but upon the Union.

Hitherto slavery has never been introduced and sustained by the authority of Congress in territories in which it did not exist when organized; nor has Congress permitted it to introduce itself into free territory; on the contrary, it has excluded it, by applying to all such territories the free principles of the ordinance of 1787. Congress has done more; it has excluded from a part of one of the territories where it did exist, when it was ceded to the United States. With the exception of the act for the annexation of Texas, all the legislation of Congress, hitherto, has been restrictive upon slavery, and even that act excluded it from part of the territory of Texas.

But the extraordinary pretension is now set up, that slavery may exist in all the territories of the United States, by the authority of the Constitution, and that it is not in the power of Congress or the people of the territory to exclude it. This makes it the supreme law of the land, and when any free territory is acquired, the law of slavery is immediately extended over it. Such is the light in which these new pretensions of the slave power exhibit the free institutions of this country.

This is the position of one portion of the South. Another party there, in which there is more general concurrence than at the North, do not go so far; they only deny that Congress has the power to prohibit slavery now, but it can, either by the will of a majority of the people, or against it." And is it not a well-known fact, that slavery was originally introduced into the most of the American colonies, without any law to sanction it?

To one of these principles, the people of the North are called on to assent, and thus to make themselves responsible for the extension of slavery. And it is now assumed, that one of these principles is a part of the platform of the great Democratic party of the Union. * * * * * * Faith in slavery is a part of the creed of democracy! What may we expect next? There is nothing left, unless it be that slavery was to be carried into the free states.

## EMANCIPATION IN MARTINIQUE.

The *Salem Register* of June 22 has a very interesting account of this event taken from the *Courier de la Martinique*. Having noticed the imprisonment of the negro slave as the particular occasion of the outbreak, (an account of which was in the Christian Register of last week,) the *Courier*, under date of St. Pierre, May 26, proceeds to say:—

"The appearance of our town, since Tuesday, is indescrib

Citizen Sauvignon followed, commencing his remarks with the inspiring declaration, "Slavery has at length disappeared from our soil. A single word has dissipated the hatred and anger raised by discord; a single word has calmed all passions and replaced them with infinite joy, which resounds on all sides—that word is Liberty." He proceeded in a very patriotic strain, and after repeated cries by the people, of *Vive* Liberty, *Vive* Order, *Vive* Labor, citizen Agnes followed in a similar strain, enjoining it upon the people to banish every thought of vengeance and of hatred, and being met by cheerful responses from the multitude. "Union, citizens," he said, "union for the love of God, of your families, of your firesides, of Liberty; for the love of that Republic which has put an end to Slavery, and which has for its motto, '*Liberty, Equality, Fraternity.*'"

The speeches are reported in full, but we have no room for them.

After this address which was likewise followed by cries of *Vive* Liberty! *Vivent* Union and Labor! citizen Agnes turned to the Abbe Poncelot and thanked him in his own name and in the name of the whole population, for the good will he had shown under all circumstances, and for his ready concurrence in the great transformation which had just been effected. This ceremony finished, the cortege returned in the same order to the church, where the clergy left it. Citizen Sauvignon, after having thanked the officer commanding the detachment, who offered to escort him to his residence, also left, accompanied by the citizens who surrounded him, and the troops retired to their quarters.

The same ceremony was observed at the Place du Fort, where a discourse was pronounced by citizen E. Meynier, President of the Court of Appeal and Municipal Counsellor.

"My friends," said he "let this tree, which the clergy have just blessed with all the pomp of religion; let this tree, which is a symbol of Liberty, recall to you constantly the title of citizen, which is the noblest of all when it is accompanied by virtues which make true citizens; for a citizen is not only a freeman, but a freeman devoted to his country, to his friends; the friend of order, the friend of labor.

We celebrate a great day; we must therefore take upon ourselves great obligations. We must take them in the face of Heaven before God who hears us and who punishes the perjured. Swear to be faithful to the Republic. (Shouts of 'We swear it.') Swear to maintain order. (We swear it.) Swear to protect persons. (We swear it.) Swear to protect property. (We swear it.) No more incendiarism, which in the eyes of France will make us appear like barbarians. (We swear it.) See how Paris accomplished its Revolution, how noble the deportment of the people, who have thus made it the admiration of the world. (We swear it.) These promises let us repeat (We swear it.) Each one of us will be responsible for disorder, should it come. (Yes.) Thus it is that the people are noble and great. Now, let us end by swearing to forget the past—with the Republic we must be regenerated. In the heart of a true Republican, there is no place for hatred. There must be room only for that Fraternity which Christ preached, and which the Republic has placed upon the flag with the words Liberty, Equality. (Yes, we swear it.) You have in the country relations, friends. Go and see them, and tell them what is passing here. The people desire order, union, and above all, labor, without which this beautiful country will be given up to wretchedness. Let France look upon us with admiration. Tell them to agree with the proprietors, to be reasonable in their demands, for without that they will not be able to obtain work. (Yes, we will go.) I leave you with a joyous heart, for I have found you such as I could wish. Thus it is that the people are great. (Here the audience cried Yes, yes.) Rely upon me, who am a child of the people. Farewell, my friends."

After these remarks, citizen Meynier having announced that the first suggestion of this ceremony was made by the widow Kao-Georges, who is universally esteemed, a hurrah of satisfaction burst forth.

A communication in the Courier from M. A. Monfleury proposes a solemn funeral service for all the unfortunates who perished, and a contribution in church, to indemnify, as far as possible, those whose interests have suffered,—to take place on Wednesday, the 31st.

# CHRISTIAN REGISTER

BOSTON, JULY 1, 1848.

## COLERIDGE AS A UNITARIAN PREACHER.

A friend has sent us a copy of the New England Religious Herald, June 3, published at Hartford, Ct., which contains an article bearing the title "Coleridge and Unitarianism. It justly remarks that "we may decide safely upon the value of controverted theological systems by observing the character of the piety which it produces, and the quality of the ministrations which it secures." That is, a tree is known by its fruit. Submitted to this test, we should have no fears for Unitarianism. But in the first place, there needs more than one example, to show what is the genuine working of any system. Orthodoxy would hardly assent to the justness of the maxim, "Ab uno disce omnes,"—*from one learn all*,—enforced against itself from the example of an individual unexceptionably Orthodox in his creed, but unevangelical in spirit, and ungodly in life. It would certainly protest, and most justly, against a proceeding so unrighteous as that which should take the most unfavorable specimen of preaching, both in respect to topics and spirit, and describe that instance as the model pattern of the Orthodox pulpit. It would feel the injustice especially of caricature, and of misrepresentation of motives; and it would be very natural, certainly it would be very fair, to apply to such a course the principle, a tree is known by its fruit—and affirm fearlessly that such bad fruit could grow only on a bad tree; that if Orthodoxy impels to such misrepresentation, if such be its genuine manifestation, then is it any thing rather than the "wisdom which cometh from above."

Such misrepresentation, such unrighteous proceeding, has been adopted by the author of the article in the New England Religious Herald. Having spoken of "the doctrines of the Trinity, the Divinity of Christ, Total Depravity, Atonement," he goes on to say—

"We are not surprised to see those who deny these doctrines, betake themselves to the most strange and inappropriate subjects, or else content their hearers as best they may, by incessant discussions on points of morals. We are not astonished to learn that discourses of agriculture, and natural history, and the sciences take the place of appeals to men to believe in Christ for the salvation of their souls. It is according to expectation, when they catch at a conflagration, or a shipwreck, or a revolution, or the death of a distinguished statesman, as at a Godsend, and forthwith bring out a discourse by way of commentary on the event. It is no wonder that they are diligent students of past history and faithful observers and chroniclers of the present, fond of vague generalities which allow of secular discussions, and earnest officiators in the marriage of things temporal and spiritual. It is to be expected that such heretics will rush into the advocacy of reform, and become prominent in denouncing intemperance and slavery, and capital punishment, and a thousand other evils, some real and some imaginary. Such agitations are productive of subjects for preaching; they are worth every thing for pulpit declamation, and are clutched at by the desperate minister, as is the loaf by the starved pauper. There can be no intellectual wealth for the genuine and needed disbursements of the pulpit, when the grand doctrines of the evangelical system are discarded."

What this writer says of constantly dwelling on morals (by which we suppose he means, or ought to mean, incessantly urging on men to do justly, and love one another, and be zealous of good works;) of advocating reform, especially reform in intemperance and slavery; of seizing events with which the public mind is deeply affected, for the sake of making the moral and religious impression more permanent; of occasionally discoursing on natural history so far as the great Teacher himself did, when he spoke of the lilies of the field and the fowls of the air—what the writer says of these, we feel indeed not to be a reproach, such as he intended, but an honor to the Unitarian body. We know this however—that if we should claim it wholly for the Unitarians, and not allow some of our Orthodox brother ministers to share in it, we should be called very arrogant and very ignorant. We will surrender this writer to these Orthodox reform brethren, for that flagellation of the lips which they would not hesitate to inflict to the full extent of his deserts, while they disowned him in any high sense as their standard-bearer. Passing over these particular topics which he mentions, with his caricatures, and coming to the motives and the feelings which he insinuates,—that such topics are "clutched at" because they are productive of subjects for preaching, because they are worth every thing for pulpit declamation in the dearth of the true wealth for the needed disbursements of the pulpit,—we by no means want words adequately to denounce the injustice; but we will trust the future to bring back the language to the writer's memory, and have it "return to plague the inventor." Will this writer who can have access to the works of Buckminister, Ware, Greenwood and Channing and others among the dead, and of Peabody, Dewey, and others among the living, will this writer, we say, *read* the works of these Unitarians, and then ask himself whether they did not preach from imperative convictions of *duty*, and because the Great Master called them to advocate reform? whether they did not so preach from love to God, and love to the souls of men? Will he say, that there is nothing evangelical, nothing Biblical, nothing of the New Testament, nothing of Christ in their sermons? Moreover, admitting that a Unitarian minister may sometimes feel a dearth of such subjects for preaching as shall rouse his hearers and lead them to action, will this writer say that such a feeling never oppresses Orthodox ministers? If *he* is a clergyman, has he never felt it? If he has not, he is either a very young one, or has, we venture to say, a better opinion of his power to interest than others have for him.

We proceed to give the quotation from Cottle which the writer in the Herald uses as an illustration of the preaching in vogue among Unitarians. It was Coleridge's first attempt at preaching, and the place was the Unitarian Chapel at Bath.

"The prayer, without being intended, was formal, unimpressive and undevotional; but we expected that the sermon would rouse the inattentive, and invigorate the dull. The moment for announcing the text arrived. Our curiosity was excited. With little less than famine in the land, our hearts were appalled at hearing the words, "When they shall be hungry they shall fret themselves, and curse their king and their God, and look upward." (Isaiah viii. 21.) Mr. Winterbottom had been thrown into prison a little before for the freedom of his political remarks in a sermon at Plymouth, and we were not careful whether in his impetuous current of feeling, some stray expressions might not subject our friend to a like visitation. Our fears were groundless. Strange as it may appear in Mr. Coleridge's vigorous mind, the whole discourse consisted of little more than a Lecture on the Corn Laws! which sometime before he had delivered in Bristol, at the Assembly Room.

Returning from our edifying discourse to a tavern dinner, we were privileged with more luminous remarks on this inexhaustible subject: but something better (or worse, as the reader's taste may be) is still in reserve. After dinner, Mr. Coleridge remarked that he should have no objection to preach another sermon that afternoon. In the hope that something redeeming might still appear, and the best be retained for the last, we encouraged his proposal, when he rang the bell and, on the waiter appearing, he was sent, with Mr. Coleridge's compliments to Rev. Mr. Jardine, to say, 'If agreeable, Mr. C. would give his congregation another sermon, this afternoon, on the Hair Powder Tax!'—a law just then passed. On the departure of the waiter, I was fully assured that Mr. Jardine would smile and send a civil excuse, satisfied that he had had quite enough of political economy, with blue coat and white waistcoat, in the morning; but to my great surprise the waiter returned with Mr. Jardine's compliments, saying, 'he should be happy to hear Mr. Coleridge!'

Now all was hurry lest the concourse should be kept waiting. What surprise will the reader feel on understanding that independently of Mr. Jardine, there were but seventeen persons present, including men, women, and children! We had, as we expected, a recapitulation of the old lecture, with the exception of its humorous appendages, in reprobation of the Hair Powder Tax; and the twice told tale even to the ear of friendship, in truth sounded rather dull.

Two or three times Mr. C. looked significantly toward our seat, when fearful of being thrown off my guard into a smile, I held down my head from which I was aroused, when the sermon was about half over, by some gentleman throwing back the door of his pew, and walking out of the chapel. In a few minutes after, a second did the same; and soon after a third door flew open and another listener escaped! At this moment affairs looked so very ominous, that we were almost afraid Mr. Jardine himself would fly, and that none but ourselves would fairly sit out."

The Corn Laws and the Hair Powder Tax—these are specimen themes of Unitarian preaching, according to the writer in the Herald! It is rather strange, as this very quotation discloses the fact that some were so dissatisfied with Coleridge as to open the pew door and hasten out in the middle of his sermon, and as Mr. Jardine himself looked as though he would do the same, that the writer in the Herald had not inferred that this was not exactly a specimen of Unitarian preaching. If the writer really believes what he says, he is not only very ignorant, but he must have been nursed on credulity and fed on fables.

We observe in the Note to the Argument for Christian Nurture, that Dr. Bushnell speaks of "our friend of the Religious Herald." His "friend" is singularly wanting in those qualities of generous appreciation, and magnanimous candor, which he himself has shown in that far and wide celebrated "Argument," and in the still more excellent Article in the New Englander on "Christian Comprehensiveness." We can conjecture no other motive adequate to induce the writer in the Herald to pursue such a course, except that not having capacity large enough to receive the comprehensive spirit, and being as ignorant as he is prejudiced, he would seek to perpetuate the odium which has existed in the good orthodox state of Connecticut and city of Hartford in particular, against Unitarianism, especially as a Unitarian Church is now established in that city. How far the spirit of the communication in the Herald, represents, and will receive sympathy from, the people of Hartford, we do not know. If they were of the character of those who asked the question, *Can* any good come out of Nazareth? a question implying a willingness to ascertain the truth—we should not despair of good and speedy results to the Unitarian cause, by our Unitarian friends saying to their neighbors, "Come and see." But our brethren in Hartford have to deal with foregone conclusions that *no* good can come out of Nazareth; they have to encounter an utter indisposition to ascertain the truth. But may their light so shine, especially the light of good works—may the light of us all so shine, that in the end prejudice shall be conquered, although stronger than that which would refuse to be persuaded though one rose from the dead.

## COLERIDGE AND UNITARIANISM.

The writer in the Herald concludes his article with quoting some of the sayings of Coleridge against Unitarianism, which are, he thinks, entitled to the more respect, as they are drawn from experience. They are as follows, and we are quite willing to look them in the face, and wish our readers to do the same:

"*Socinianism*, misnamed *Unitarianism*, is not only not *Christianity*, it is not even *religion*, it does not *religate*; does not bind anew."

"Still the Trinity has its difficulties. It would be strange if otherwise. A *Revelation* that revealed nothing, not within the grasp of human reason!—no religation, no binding over again, as before said; but these difficulties are shadows, contrasted with the substantive and insurmountable obstacles with which *they* contend who admit the *Divine authority of Scripture*, with the *superlative excellence of Christ*, and yet undertake to prove that these Scriptures teach, and that Christ taught, his own *pure humanity*.

If Jesus Christ was merely a man, if he was not God as well as man, be it considered, he could not have been even a *good man*. There is no medium. The Savior *in that case* was absolutely *a deceiver!* one, transcendently *unrighteous!* in advancing pretensions to miracles, by the 'Finger of God,' which he never performed; and by asserting claims (as a man) in the most aggravated sense blasphemous.'

I think Priestly must be considered the author of modern Unitarianism. I owe, under God, my return to the faith, to my having gone much farther than the Unitarians, and so having come round to the other side. I can truly say, I never falsified the Scriptures. I always told them that their interpretations of Scripture were intolerable, on any principles of sound criticism; and that, if they were to offer to construe the will of their neighbor, as they did that of their Maker, they would be scouted out of society. I said plainly and openly, that it was clear enough John and Paul were not Unitarians.

I make the greatest difference between 'ans' and 'isms.' I should deal insincerely, if I said that I thought *Unitarianism* was Christianity. No, as I believe, and have faith in the doctrine it is not the truth in Jesus Christ. Hy-the-by what do you (Unitarians) mean by exclusively assuming the title of Unitarians? As if Trio Unitarians were not necessarily Unitarians, as much (pardon the illustration) as an apple-pie must of course be a pie! The schoolmen would perhaps have called you *Unicists*, but your proper name is *Psilanthropists*, believers in the mere human nature of Christ. * * * * * *

Unitarianism is in effect the worst of one kind of Atheism, joined to one of the worst of Calvinism. It has no covenant with God; and it looks upon prayer as a sort of self-magnetizing, a getting of the body and temper in a certain *status* desirable, *per se*, but having no covenanted reference to the Being to whom the prayer is addressed.

* * * per texts of the Socinians are quite enough for their confutation with acute thinkers. If Christ had been a mere man it would have been ridiculous in him to call himself the "Son of Man;" but being God and *man*, it then became in his own assumption a peculiar and mysterious title. So if Christ had been a mere man, his saying 'my Father is greater than I,' (John xv. 28) would have been as unmeaning. It would be laughable, for example, to hear me say, "my 'Remorse' succeeded indeed, but Shakspeare is a greater dramatist than I." But how immeasurably more foolish, more monstrous, would it be for a man, however honest, good or wise, to say, 'But Jehovah is greater than I.'"

Most certainly, Coleridge, the early disciple of Unitarianism, has said very hard things against his early speculative faith. No man has ever said things harder. And yet this deserves to be noticed—that, like Channing, he distinguished between opinions and persons; that while dealing as hard blows as he could against what he deemed error, and gloried in his intolerance of erroneous opinion, he nevertheless could see a brother in him against whose errors he contended. Can it be credited, scarcely, that in the midst of the philippic of the fourth and fifth of these paragraphs, Coleridge expressed himself respecting Unitarians in a manner that hinders us from being angry at his denunciation of their sentiments? But this writer in the Herald has omitted this portion. We will give it in italics, commencing immediately after the clause in the fifth paragraph, "it is not the truth in Jesus Christ," which clause in the original, as it stands in Coleridge's Table Talk, vol. 2. p. 20, ends with a semicolon, and the sentence proceeds—*but God forbid that I should doubt that you, and many other Unitarians, as you call yourselves, are, in a practical sense, very good Christians. We do not win heaven*, he adds, *by logic*.

It may be due to the writer in the Herald, to say that he follows Cottle in his quotation, but it may be doubted whether even if he had gone to the original volume for the passage, such an exclusive narrow spirit as his would not have made the same omission with Cottle.

We have to say in the second place, that whoever goes to Coleridge as an authority, will be quite likely to take hold of a sword which will cut his own hands. Is the writer in the Herald ignorant that Coleridge expressly says of vicarious *Atonement* that it jars with the moral feelings; that he would class Total Depravity along with it; that he considers the Edwardean doctrine of the Will as asserting just no will at all; that he has written against the plenary inspiration of the Bible? If Coleridge is good as an authority, we could use it against New England Orthodoxy, and against the Orthodoxy of this writer in the Herald, with as much point and effect as it can be used against Unitarianism.

We have to say again, that while we honor Coleridge for whatever virtues and endowments he possessed; while we believe the sincerity of his motives, and the sincerity of his convictions, yet that sad habit of consuming opium, joined to his dreamy and paradoxical temperament, makes us question his views, and we must see for ourselves what he affirms, before we can assent. We believe that the effects of opium and of intoxicating drink, in which he indulged for so many years, remained with him long after the *habit* was abandoned, clouding his vision and hindering him from doing full justice to the views of other men.

Finally, what Coleridge has said of Unitarianism, is not much more than what Dr. Channing has said of that type of it represented particularly in Dr. Priestly. "With Dr. Priestly," said Channing, (Memoir vol. 2 page 380,) "a good and great man, who had most to do in producing the late Unitarian movement, I have less sympathy than with many of the Orthodox." The Unitarianism of Priestly was associated with materialism, and with the doctrine of philosophical necessity. It was moreover, as Coleridge calls it, in its view of Christ, *Psilanthropism*; mere Humanitarianism. This could not satisfy a mind like Coleridge's, or like Channing's. Their imagination, their temperament, their culture, their reason, demanded more.

Priestly's religion was scientific, mathematical; Channing's was imaginative, spiritiual. Channing was meditative, Priestly was practical. Similar differences exist even among Orthodox men. There are those among them who would not hesitate to say, (and they have said,) that they sympathize less with the opinions of some of their brethren, than with Channing's as expressed in his Works and Memoirs. In respect, however, to certain ideas, or views of truth, which distinguish Unitarians from the Orthodox, Channing lived and died a Unitarian.

Shall we presume here to allude to our own humble experience, and to say, that while feeling doubts of the Orthodox doctrine, as we did from the very commencement of our critical studies of the New Testament, and while attached by strong ties of sympathy and affection to Orthodox Christians, as we are not ashamed to say we feel still; when, moreover, having read nothing but Orthodox works for the solution of our doubts, we found all previous effort proved in vain, we came to the resolution to read Priestly, and, if led on logically to his distinctive views, we were resolved to take it for granted we were wrong, and to assume as no more to be doubted that Orthodoxy must be true. We read with deliberation Priestly's reply to Dr. Price, also some of his other treatises, and saw clearly that we were not logically led to his positions. From that hour our work of re-investigation was completed, and we voluntarily resigned our Orthodox pastoral connection.

We are no nearer Priestly, in sympathy with his peculiar views, than we were then. Still we hesitate not to confess that we most sincerely and reverently honor his name. We esteem him not merely a good man, but a Christian, in deed and in truth. We repeat with Coleridge, "we do not win heaven by logic." We say with him, in no spirit of patronage, (we should need the patronage of Priestly, not he ours,) "in a practical sense, Priestly was a very good Christian." Nay, to Priestly as an example of self-sacrifice, to Priestly as a martyr to truth and righteousness, to his Christian greatness and worth, we pay a tribute than which we feel we have none higher even for Channing.

For the Register.

## EPISCOPACY.

It is very amusing to see the constant boast of uniformity among those who really agree together only on the surface. The recent Western New York papers contain a somewhat spirited correspondence between Bishop Delancey and Rev. Messrs. Chapman, Lee, Stone and Cooper regarding the establishment of an Evangelical Society among those Episcopalians who prefer to adhere to gospel simplicity in all things. These excellent gentlemen remark to their spiritual head, that a division has long existed and it not [illegible] by the spirit of party. And that the worst which can be said of their present movement, is, that it reveals to the world the state of things which factually exists among us—a consequence which it is painful for us to contemplate, but which under existing circumstances we know not how to prevent."

The Bishop puts a pretty effectual extinguisher on this new-blown zeal for purity of doctrine and practice. He will not condescend to discuss the matter: a wise man he—discussion is always troublesome to the holders of arbitrary power. He knows too much to introduce such a puritan, democratic, revolutionary element "where I have governed without parties hitherto." But, they must lie down and keep still, thankful that they are permitted so much liberty, rejoicing in whatever twinkling of light may be vouchsafed to their paths, content to draw their daily breath, as it were, by sufferance.

This is certainly a first rate way to keep the world quiet—"no debate but obedience"—the Right Rev. W. H. Delancey is wide awake to the preservation of his own power, if perchance he has not heard a murmur of that rising wave of liberty which must at last establish Congregationalism and Independency every where. In some forms of Protestantism there is more popery now than at Rome herself. H.

For the Register.

## NEW ENGLAND THEOLOGY IN 1690.—"INFANT DAMNATION."

Mr. Editor:—Perhaps a few extracts from a small volume published in 1690, "by the Ministers of the Gospel in Boston," may be interesting to your readers, as serving to illustrate what was at that time, probably, the prevalent theology of New England. The work is entitled "The *Principles* of the Protestant Religion *maintained*, and *Churches* of *New England* in the Profession and Exercise thereof *defended*, against all the *Calumnies* of one *George Keith*, a *Quaker* in a book *lately* Published at *Pensilvania*, to undermine them both. By the Ministers of the *Gospel* in *Boston*." (Here and elsewhere in quoting this book the old orthography, Italics, &c., are preserved.) The Preface is signed by James Allen, Joshua Moodey, Samuel Willard, and Cotton Mather. They express strong confidence that they "shall now furnish the Churches in this Land with an *Antidote* against the contagion of *Quakerism*." They appear, however, to have little or no hope of the recovery of those already infected with the "*plague*." "'Tis usually," they charitably observe, "a penal, judicial, vindictive *Stroke* of the great God upon the minds of men for sins against the *Gospel* of our Lord Jesus, accompanied not seldom with a very sensible *Possession* of Satan, thro' which the Delusions of *This way* come to be received." Accordingly, George Keith is not merely "guilty of Heresy and Blasphemy," "an Apostate, a Teacher of Lies," &c., but "one of the Devil's *Emissaries*." What some of his *heresies* were, may appear from a few quotations.

In their "Reflections" upon Chap. V., Sect. 6 of his book, they remark:—"Here he undertakes the Patronage of poor *Infants*, (and it is pitty but they who cannot speak for themselves should have somebody to speak for them) whom he finds sadly exposed by this Doctrine of absolute Reprobation: and is in no little passion for them, to think that we should insinuate that *some of these are by the decree left finally to perish*: but though we may and ought to commiserate them, yet we cannot help them, beyond what God hath purposed concerning them."—Page 76. Again, pp. 78, 79:—"*Sect.* 6. p. 84. Here we are challenged to prove that *there are Reprobate Infants, or such as go to hell for* Adam's *sin only*: to which we reply. 1. He himself grants (p. 88) *that men generally* (and why not *universally?*) *are children of wrath by nature*: and he will not deny but that *by nature* is intended *that natural condition they were born into the world in*, (and then it must needs concern *Infants* as well as others) and this too *is by* Adam's *sin transferred upon them*, and his corrupt Image *communicated to them*. 2. That hence children in their natural birth are under a sentence of condemnation to dye, is a necessary consequence. 3. That God hath nowhere revealed to us that He hath accepted of the satisfaction of Christ for all that dy in their Infancy; and where there is no Revelation, there is no ground for Faith. 4. That there is merit enough for *Damnation* in them, else it would be unjust that they should be under *Condemnation*. 5. That this sentence hath been actually executed upon some Infants, Rom. 5, 14; they never sinned actually, and yet they died, and it was the same death spoken of verse 12. If therefore the text which some of ours use, 1 Cor. 7: 14, should not prove it, it follows not that no other can; and yet we suppose there is much in *that* too, Viz., that till Parents do openly profess the Gospel and submit to it, or as long as they abide in their Gentilism, their children were also unclean, and so apparently lying under guilt, and lyable to eternal Death."

On p. 91, our authors express great disgust at the assertion of Keith (which they call "*Nausea bis cocta*,) "that *all men have had more or less, and* all *sufficient means of salvation*."

Keith's opponents believed that some infants will be saved; and if *infants* may be saved without having ever heard of Christ, "why," he asks, "may not the *Gentiles* be so *by giving obedience to the light in them?*" The following is part of the reply. "Observe," say the Boston divines, "That the Infants of Believers are under the visible meanes of Grace, viz., the *Covenant and Baptism*, and so are not the Heathen; Isa. 63: 19. That Christ hath assured us that some Infants are saved, Mat. 19: 14; 2 Sam. 12: 23, but we have no assurance concerning Heathen or Pagans, but the contrary, Prov. 29: 18." * * * "That moral Honesty is a meritorious Cause either of Salvation, or of any further Discoveries of saving grace to man, is a *Jesuitical* principle: That there are any Elect among Pagans, who never had the gospel offered them, is not only without Scripture-warrant, but against its Testimony, as hath been agen and agen made evident."—Pp. 92, 93.

One more quotation may illustrate at once the theology, and the sort of reasoning applied to theology, in those days.

"And its his ignorance in the Gospel which transports him into the following blasphemy against God, calling him *Cruel* and *Tyrannical*, and *worse than Pharaoh*; his friends the *Arminians* do the like; and why? because *He requires of some, that which He gives them no ability to perform*. Had man had none in *Adam*, it would have look't harder; but since he *had*, and wickedly lost it, and cares not for having it agen; shall God now lose his *Glory* because man hath [illegible] power, or must He otherwise be said to be *cruel?*"—Pp. 124, 125.

More extracts might be made, but the above will give some idea of the "strong meat" on which our forefathers fed, compared with the milk-and-water orthodoxy of this degenerate age. E. A.

For the Register.

## WORCESTER SUNDAY SCHOOL SOCIETY.

This Society held its anniversary at Worcester on Wednesday, June 21. There was a large attendance of teachers and other persons interested from different paris of the County. At half-past 10 the society met in the Second Congregational Church. After prayer offered by Rev. Mr. Clarke of Uxbridge, the record of the last meeting was read by the Secretary, and the Society proceeded to choose its officers for the next year. Rev. Joseph Allen was chosen President, Rev. Calvin Lincoln Vice-President, Rev. E. E. Hale Secretary. A Publishing Committee was chosen consisting of Rev. Mr. Gilbert, Rev. Mr. Edes, and Mr. Tolman of Worcester; and a Reviewing Committee, consisting of Rev. Mr. Withington, Rev. T. P. Allen, and Mr. Lincoln of Northborough.

The Secretary read the annual Report, from which it appeared that the attendance at the Schools was as large as ever before, and that the Bible classes were larger and more numerous. The new school at Upton was represented for the first time. The Report will be printed.

The Reviewing Committee reported no list of books, but a resolution, on which some debate sprung up as to the best means of choosing books for the libraries.

The following Resolution presented by Rev. Mr. Halle was passed:

"Whereas it has pleased an All-wise Providence, to remove by death a former member, Vice-President, and President of this Society, the Hon. Joseph G. Kendall;

"Resolved, that while we lament his loss, we hold his accomplishments as a scholar, his virtues as a man, and his long, kind and faithful services in behalf of Sunday Schools in grateful remembrance."

After some general discussion between different superintendants and ministers on the best means of extending the influence of these schools, the Society adjourned to dine; a collation having been provided in the Hall on Lincoln Square.

At half-past two the Society met again. After prayer, the President invited different persons present to the discussion of the subjects presented in the Report, and Rev. Messrs. Ware, Lincoln, Alger, Willson, Mr. Carter of Lancaster, Judge Thomas of Worcester and others addressed the large assembly, and several hymns were sung. At half-past four the meeting adjourned, after an agreeable and profitable day.

For the Register.

## THE SUPPLY OF VACANT PULPITS.

The editor of the Christian World started a grave topic when he commenced the discussion of this matter, in his paper of June 10th. It is very true, as he says, that neither parishes nor ministers ought to be encouraged in the system which so many of both pursue, of a desultory and changeable administration of the word. It is death to the parishes; it is degradation to the ministry. The secretaries of the A. U. A. are deeply mindful of the fact, that, for a society to hear twenty good men in succession, is to create some twenty cliques, each eager for its favorite and scornful of every one else, and preferring a continued vacancy sooner than the election of the candidate whom they [illegible] not to approve. Were it proper to exhibit what had better not be dragged forth to jar the religious heart, quite as unhappy an influence upon the *ministry* might be shown, who cannot in any denomination be thus tossed about from parish to parish, at the mercy of would-be critics, for the inspection of Committees, &c., and not be often wounded, sometimes aggrieved, and constantly disturbed as to peace of spirit, simplicity of purpose and lowliness of expectation. All things move us to pray that a radical reformation of this growing and general evil may come. But how?

By sending, as the Christian World suggests, to every parish a full list of all considering themselves candidates, and declining any further exertion on their behalf? Plainly this would never answer. The next post would bring a score of letters saying, "Who are Messrs. [illegible] & Z. on your list of preachers? We have never heard of them before. Would they come to us for four hundred per year? Are they earnest, or quiet men? Are they whole-hearted reformers, or peace-loving Conservatories? Tell us more: what you have said is tantalizing. We want to hear about men, not about names—a man for us, not one for a Professorship at Divinity Hall, or a three thousand dollar pulpit in the city."—And then would come, only far worse than ever, the delicate and invidious task of discrimination and selection. A thing which could not be attempted by general circular without raising a whirlwind at once.

Denying entirely that any harm has been known to result to the finances of the Association from the present method of procedure, it should be stated that it is now using whatever influence it possesses to abate this advancing evil. First, by encouraging ministers and parishes to remain lovingly together—warning the first that a change may not be an improvement, and apprizing the other party that the highest merits of the preached word are only to be secured by a perfectly regular ministration, uninterrupted save by sickness or death. Second, by urging it always upon Parish-committees, and as often as possible upon the Parishes themselves, to be satisfied with a *profitable*, and not crave a *brilliant* ministry: to take the first good man that comes along, and not wait till parties spring up, and the bitterness of political feud may be engendered in the bosom of the church. Third, by pointing the attention of society to some single person thought to be adapted to them; urging them to take him promptly upon the full knowledge possessed of his superior adaptedness among those who know him best. It is pleasant and honorable to find some societies taking the first person thus commended to them, and rejoicing afterward in a connexion begun in harmony if not enthusiasm, and carried forward in continually growing affection and interest. We trust that all denominations are to suffer less from an evil so easily abated in time to come. H.

For the Register.

## COLPORTEURS.

Now that a number of young men are to leave our two theological schools, would it not be well for some of them to seek a little recreation, and at the same time see something of human nature, by assisting in the circulation of Channing's works? No doubt, the Unitarian Association would rejoice to assist in any such operations, and would consider favorably any proper application for this kind of employment. Some of our large towns in Mass., have not seen a copy of Channing's Memoirs, and their publisher is anxious to make them known as widely as possible. There is also a project for issuing some other well-known religious works at merely nominal prices, for circulation by colporteurs throughout N. E., N. Y., and Ohio. May we not hope that some enterprising spirits, desirous to do some good even in playtime, will offer themselves for a field as yet untilled by us.

For the Register.

## WORK OF EVANGELIZING THE WEST.

Cincinnati, June 15th, 1848.

Mr. Editor.—I desire through the medium of your paper once more to call attention, and if possible awake the sympathy of Liberal Christians of the East to the spiritual wants of the West. I am too well aware that much has been already written and spoken upon this interesting subject. Great zeal has been exhibited. But after all, the work yet remains to be done of liberalizing, evangelizing and Christianizing the people of this western region. I use the word *evangelizing* in its primitive, genuine and etymological import—not in its acquired acceptation as synonymous with or involving any other idea than the promulgation of the *Gospel in the Bible*.

While thousands of dollars are expended, books written and printed, and Societies incorporated, besides a vast amount of mental and physical labor enlisted, by other denominations in what are called "foreign missions" how little comparatively is effected in what may strictly be called "domestic missions." It is true we see well-endowed Churches, with earnest, educated pastors all over the land: but it is not for such that I ask a hearing. I speak for those who are without a church—without a pastor—without a religion. I speak in behalf of those for whom the Gospel was originally, *specially* intended, the poor, the young, the sinning, the thousands here whom none pity or care for, "the lost sheep of the house of Israel." The means through which I propose *in part* to effect this object is the association established in the city of Boston to support what is known as the "*Ministry at Large*.

In this great western metropolis of over 100,000 people, there is a wide, inviting, encouraging, plentiful harvest; in every way worthy of the attention of this association. If a pastor or missionary could be appointed and delegated only for a temporary period as an experiment, it would be seconded and assisted here by many of the Liberal Christians in Cincinnati. One who would prove a faithful, social minister, celebrating at regular seasons the baptism and sacrament, appointing and superintending a Sunday School, visiting and sympathising with the flock that would gather around him, who as a good Shepherd could "call his own sheep by name and lead them out, who would know his sheep and be known of them—could such an one be established here to be known simply as a *missionary of the Gospel*, not recognized as sectarian or proselytising or as propegating any denominational creed or vague personal theories, but free from the trammels of tradition or predantry or eccentricity, and preaching earnestly and simply that intelligible, charitable, catholic Christianism seen and felt in the sermons of Channing, Dewey and Ware—he would be indeed hailed by hundreds of eager thirsty souls who are restlessly looking for some foundation of belief; some future hope, craving and yearning after some resting place, wishing for peace, for consolation, for happiness, yet who cannot find it. The Gospel as it is too often preached, is to them forbidding and repulsive—hard to be understood and not easy to be believed. The result in them is a cold indifference or a withering skepticism. *These* are the men who need a pastor. They are rational, truth-seeking, docile men; only exhibit *Wisdom* in her true light, as she is—and she will be *justified* and accepted and embraced *by her children*. Only impart to these men those general, concise, comprehensible truths upon which Liberal Christians build their faith and their Church, and they will acknowledge and believe these truths to be the "keys of the kingdom of Heaven."

I rejoice to see the late effort made in Boston for the religious instruction of the country. I allude to the recent cheap publication of Channing's works. Such enterprises are indeed highly efficacious in securing an *understanding* and *knowledge* of religion. But it must be confessed that above all the "means and appliances" which have been discovered, and which may be legitimately employed to disseminate and impress Christain Truth, there is not one more potent and tremendous than the simple vehicle used by the Great Teacher himself, and enjoined by him so strenuously—*Preaching* the Gospel. This leading function of the pastoral office, when united with another duty, that of visitation and social intercourse, is the gentle yet powerful influence of the pastor. We all too well know the infinitely, stronger force and persuasiveness of preaching, coming from one whom we know and in whom we have confidence, than from utter strangers.

I have within a few weeks past perused with no little interest a tract written by Rev. E. Peabody of Boston, and addressed to Rev. Dr. Putnam, entitled "Come over and help us." It was written by the former gentleman in 1837, when he resided in this city and, (if my memory serves me,) published by the "Unitarian Book and Pamphlet Society." It relates to the importance of disseminating religious truth in the West, and being doubtless accessible to all who will be interested in this letter, I cheerfully commend it to their perusal. As I have referred personally to Mr. Peabody, allow me in conclusion to add that his late transient visit to our city was greeted with gladness and cordiality by many here. During his brief sojourn, he officiated twice. His impressive discourse upon the "*Resurrection*," was truly edifying and refreshing. And I shall not easily forget the sermon of the evening—in itself a model of pulpit eloquence. The theme was "Discoveries of Modern Science as confirming Religious Faith;" chaste and elegant in composition, thoughtful, practical and elaborate in argument, it was withal pervaded by a bland persuasion and breathed a pious, devotional spirit, that awoke an earnest attention and left a deep impression.

Zenas.

## THE CREED OF THE OLD SOUTH CHURCH.

Boston, June 28, 1848.

Mr. Editor,—I notice in your last paper a citation from the Confession of Faith of the Old South Church, in the following words:—

"In Chapter 10th, on "Effectual Calling," the Confession of Faith declares that,—"*Elect* infants, dying in infancy, are regenerated and saved by Christ, who worketh when and where, and how he pleaseth: so also are all other elect persons who are *uncapable of being outwardly called* by the ministry of the word.

Others *not* elected, although they may be called by the ministry of the word, and may have some common operations of the Spirit, yet not being effectually drawn by the Father, they neither do nor can come unto Christ, and therefore cannot be saved."

On this extract you say:—"We suppose that a creed, *at the time it is formed*, fairly presents the belief of the majority who are concerned in it. Let the reader, then, weigh the above quoted paragraphs, and ask whether the term "elect infants" and the phrase "*others not elected*," of whom it is asserted they "cannot be saved," do not plainly teach that some infants cannot be saved? We will not waste words about so plain a case."

The italics in these citations are inserted by yourself; doubtless with the design of drawing the attention of your readers to the expressions you wish them particularly to notice. It is well for me to mention this, and would it not have been better for you to have done so, that all minds may receive an entirely unbiassed impression?

I can easily conceive that any one predisposed, by modern theological controversies, to receive all those ideas of harshness and gloom which many like to connect with what they call Calvinism, might very readily infer the doctrine of the damnation of infants from the expressions you have quoted from the Confession of Faith of the Old South Church. But I deny that its assertion of that doctrine is, as you have stated, "so plain a case," that you ought not "to waste words about" your own virtual declaration that it is positively affirmed in it.

The first paragraph in your quotation asserts that "elect infants, dying in infancy, are regenerated and saved by Christ, who worketh when, and where, and how he pleaseth." If we emphasize the word "elect," as you have done, by printing it in italics, it still leaves every mind to apply that term to infants with whatever latitude the Scriptures may warrant. If it be said that the words "elect infants" imply that there are infants unelected, and therefore lost; I answer,

hey may be called by the ministry of the word," as well as the expression "others not elected," it would have been fairly seen, that the Confession here refers to adults, and not to infants, who are evidently incapable of being "called by the ministry of the word." And the Confession of Faith of the Presbyterian Church of the United States, substantially the same with our own, cites passages of Scripture under this paragraph, applicable only to adults. (It cites Matt. 22: 14. 13: 20, 21. John 6: 6—66. 8: 34.]

In this second paragraph, therefore, the Confession treats of adults only. All that it asserts respecting infants is contained in the first number of the first paragraph, which clearly uses the term "elect" so that every mind can apply whatever latitude of meaning to it the Word of God shall seem to require.

Let me respectfully request any of your readers, who may have particularly noticed your article, and who may be strongly opposed to the Calvinistic system, which, so far as I know it, I believe to comprehend the great elements of religious truth, to "weigh," in your own word, our Confession, on this and other points, for themselves. Respectfully yours,

G. W. BLAGDEN.

[We have received the above communication from the pastor of the Old South Church. We leave it to the reader's discernment to decide on the merits of the case. It may not be amiss, however, respectfully to request the reader's attention, and Mr. Blagden's also, to an article in this week's paper signed "E. A.," which we think will have some weight in the discussion. We italicised certain words in the Confession, simply to make its real meaning obvious at once; and that such *is* the meaning, we do not understand how the respected pastor of the Old South can, especially in the light of contemporary testimony, fail to see. We knew that the members of the Old South were "free to attach their own meaning to the terms" in their Confession "in the light of the teachings of the word of God." But the question is, What was the meaning which *those* attached, *who drew up the Creed*, in what *they* thought the light of the Word of God?—ED.]

For the Register.

## INSTALLATION AT HAMPTON FALLS AND KENSINGTON.

Rev. Sumner Lincoln late of Jamaica, was installed as Pastor of these united societies, on Wednesday, June 28. A regular council was held at the house of Mr. Healey, immediately opposite the church, and the candidate read at his own suggestion a "Confession of Faith," which the Council received with special acceptance. This was important as the Brother was unknown entirely to most of the clergy, and had but recently come to us from another denomination. At eleven the services commenced by prayer and reading of the Scriptures from Rev. Mr. Higginson, Sermon by Rev. Mr. Stone of Salem, Prayer of installation by Rev. Mr. Parkman of Dover, Charge by Rev. A. P. Peabody, Right Hand by Rev. M. G. Thomas, Address to the Societies by Rev. F. W. Holland, and concluding Prayer by Rev. Mr. Osgood of Cohasset. In the evening Bros. Thomas and Holland held a meeting, which was well attended, considering the storm. The other services appear to have given general satisfaction, and the Charge especially was of superior order. All the exercises were extemporaneous with a single exception: the sermon was from Matt. X. 20, upon *The presence of the Spirit, the inspiration of the Christian Minister.* These excellent brethren and sisters at Hampton Falls reminded us strongly of the similar gathering at Trenton, under the very successful ministry of Br. Buckingham. H.

## TIME OF READING NOTICES.

Mr. EDITOR.—Will you have the kindness to state, for the information of young preachers, that in our older churches the usual time of reading notices is immediately before the last hymn, and to hint to them that it rather disturbs the edification of a Congregation, when they are looking for the text, to hear instead thereof the announcement of a lecture or a missionary meeting. P.

## REV. DR. CHURCH.

For the sake of Western New York, we regret that Pharcellus Church, is about to leave Rochester, and take the charge of the Bowdoin Square Church. His comprehensive liberality and kindly sympathy we have experienced: while his unpretending scholarship and steadfast self-devotion won for him our respect from the first. We cannot doubt that the best motives have led to this change: while the city for which he has labored thirteen years this month will experience a loss equal to that of the celebrated Dr. Whitehouse, now in New York city. We shall welcome him next September most heartily to his laborious and difficult charge, with the utmost confidence that his pious zeal will justify the trust reposed in him by a young and struggling society. F. W. H.

## IS IT LEGAL?

In the "*Register*" for June 10, there is the publication of a marriage by a clergyman of Boston in Worcester, one of the parties belonging to Boston, and the other to New Bedford. The Laws of Massachusetts give no authority for a Justice, or Minister, to marry save in the town where said Justice or Minister, or one of the parties resides. Was the above marriage legal? If so, some Clergymen who read the law more strictly, may throw aside some inconsiderable scruples. [Comm.

For the Register.

## NATHAN HAYWARD, ESQ.

Died in Plymouth, June 16, 1848, NATHAN HAYWARD, Esq., late Sheriff of the County of Plymouth, at the advanced age of about 85 years. A friend much younger in life, but who has had the advantage of an acquaintance of many years with the deceased, is desirous of paying this very slight tribute of regard and affection to his memory. Dr. Hayward has not been known in public life. His virtues have been exercised mostly in the walks of his own family, and in the more contracted round of local society in which his latter years have been passed; but the quiet influence infused there from his well-known upright and honorable character, have not been the less felt nor probably productive of less good effect. A small portion of his early life was passed in the U. S. Army, subsequently to the Revolution, as a Surgeon, and there probably much of the practical skill which distinguished him professionally through life was acquired. On leaving the army he fixed his residence in Plymouth, the Shire Town of that County in which the family of his name had long been known as respectable and worthy citizens, and devoted himself faithfully and successfully to the practice of his profession, altho' his liberal charity in that practice made it much less lucrative to him than his exertions and success deserved. For many years and until debarred from its duties by the infirmities of great age, he filled most acceptably and with the integrity which distinguished him in every position in which he was placed, the office of Sheriff of the County. His life was uneventful and unexcited, but passed honorably and usefully in the quiet enjoyment of domestic intercourse in his family and amidst the unfailing respect and regard of friends and neighbors throughout his familiar walks. His high sense of honor, his perfect honesty and uprightness, his strong determination of character, his indomitable spirit, his activity, and above all his religion, trust and reverence and his entire conscientiousness, cannot but leave among his friends and family the recollections of overything pleasant connected with his life, and the consciousness that there was no part of that life and no trait of character which they can look back upon and wish to have been other than it was. A long, useful and happy course of days, thus devoted to the faithful performance of every duty devolved upon him, the especial effects of which are observed by those privileged to have been his friends, in his most successful training of a most worthy family whom he has left to lament his loss, was closed by a few years of great suffering borne with patience and christian resignation, from which he has been mercifully relieved, leaving us who are yet to follow to say, as we may with truth, would God that we all might be even as he was in all respects, except these latter sufferings.

## NEW PUBLICATIONS.

Chambers' Miscellany. No. 22.

This No. contains The Life of Wm. Penn, The School Master's Dream, (one of Mrs. S. C. Hall's finest stories,) The Man with the Iron Mask, The Norman Conquest, Life & Travels of Burckhardt.

Columbian Magazine. July. Vol. IX., No. 7.

In typographical execution, and in literary merit, a very superior Magazine. The present No. contains original papers from Mrs. Sigourney, Mrs. Judson, &c., &c.

Littell's Living Age. No. 216.

This No. contains valuable papers from the Spectator, North British Review, Examiner, Dublin University Magazine, and a paper of European Correspondence.

Principles of Zoology. Part 1. Comparative Physiology, by Louis Agassiz & Augustus H. Gould. Boston; Gould, Kendall & Lincoln.

This volume treats of the structure, development, distribution, and natural arrangement of the races of animals, living and extinct; with 170 illustrations. It is intended for the use of schools and colleges. The science which it teaches, whose present advanced state is owing so much to the genius and enthusiasm of Agassiz, is deeply interesting and most valuable. The clearness and method of the volume before us place it among the very best of text books. It will doubtless be immediately adopted for the use for which it was intended, and be sought also by the general reader interested in science.

Discourse before the Benevolent Fraternity of Churches in the Federal St. meeting house, April 9, 1848, by Ezra S. Gannett.—Boston: Printed by John Wilson.

We have just received a copy of this very valuable discourse, which treats of the object, subjects, and methods of the ministry at large. It takes those high views of Christian duty, and presents those distinctively Christian motives, and urges those rousing appeals, which characterize Dr. G.'s preaching.

Proceedings of the Late Sabbath Convention, held in the Melodeon, March 23d and 24th. Reported by Henry M. Parkhurst.

This is a faithful Report of the various resolutions offered and speeches delivered on the above mentioned occasion.

The silent Comforter, a Companion for the Sick Room. By Louisa Payson Hopkins. Boston: Gould, Kendall & Lincoln.

Mrs. Hopkins is a daughter of the late Dr. Payson, of Portland, and wife of Prof. Hopkins of William's College. She has compiled a volume, under the shade, as it were, of her lamented father, and taught also perhaps by afflictions which her own heart has known. It consists of poetry and prose,—to which we should have been glad to see the names of the authors attached. It recognizes Orthodox views of atonement, &c.—the doctrines of her father—in a form which many Orthodox persons will not receive, except as the license of poetry, like some of Watt's. Still the volume is soothing, sweet, purifying.

ATHENEUM EXHIBITION.—On Monday afternoon last, we found ourselves among quite a large company of visiters to this Gallery of Paintings and Statuary. There were some old acquaintances, such as Isaac of York, the Independent Beggar, &c., which we felt like greeting with a "Salve, Domine!" as we again met them. There are new paintings of great merit—from Lane, from Cole and others. The place deserves to be frequented as a study of art; as a help in the formation of the taste and in the culture of the soul, especially for youth, far more than as affording mere gratification in looking at fine pictures. Buy a season ticket, and go again and again.

THE PANORAMA OF THE MEDITERRANEAN.—Visiters to this exhibition at the Masonic Temple will be interested and gratified. It may not have the *life* of Banvard's, and from the nature of the scenes it cannot. But the views will often awaken emotions of the beautiful and the sublime, and be some satisfactory substitute for a visit to the Mediterreanean itself, to those who cannot make the voyage.

VALEDICTORY OF THE EDITOR OF THE COURIER.—Hon. J. T. Buckingham has announced his retirement from the post of Editor of the Courier, which he has held for so many years. His parting words are characteristic; they are plain-spoken, earnest, high-minded. We wish him many years of honorable, independent toil, in which his example shall be still a living incentive to young men, and to all men. May he die, not enjoying the *otium cum dignitate*, but with his armor on.

THE ANNUAL SUNDAY SCHOOL CONVENTION of the societies connected with the Worcester West Association of Ministers was held in this town on Tuesday, June 20—

It will be remembered by all and perhaps will never be forgotten by those who were present on the occasion, and by those who were prevented from being present, that the weather was exceedingly stormy.

The attendance, nevertheless, was large, and the address by Rev. Mr Ware, of Cambridge Port, agent of the Sunday School Society, was clear, fervent and impressive.

After services adjourned to the Town Hall, where they partook of a collation handsomely prepared by the ladies of the First Parish.

The tables were decorated with flowers. At the head of the hall were the words, "Remember thy Creator in the days of thy youth," surrounded with evergreen.

Below this was a club of youthful singers, which added much to the enjoyment and influence of the occasion.

After all had bountifully partaken, remarks were solicited from the gentlemen present, and the following clergymen successively addressed the meeting, appealing to parents, teachers and children.—Dr. Thompson, Rev. Mr. Bond, Rev. Mr. Willis, Rev. Mr. Ball and Rev. Mr. Ware.

Before parting, a little story, written for the occasion, was distributed amongst the children as a present from the Barre Sunday School, and a closing hymn was sung by the whole assembly in a spirit of devotion, no doubt elevated by the tenor of the addresses. [Barre Patriot.

## FOREIGN INTELLIGENCE.

NEWS BY THE BRITANNIA.—This Steamer, on her way to New York, was met at Halifax by the *Buena Vista*, sent again so as to bring the news first to Boston, whence it could reach New York sooner by lightning, than by steam all the way from Halifax, and thus anticipate the arrival of the steamer a few hours. The Buena Vista arrived at Portland at 11 o'clock A. M. Sunday; Captain Jarvis then took a *locomotive* and reached Boston about 4½ o'clock the same afternoon—whence the news was telegraphed to New York. The Boston morning papers purchased it at a heavy price to give it to the public on Monday morning. The Britannia arrived in New York, about nine o'clock Monday forenoon.

The news thus obtained, completely unsettled the markets again, and no important sales took place.

ENGLAND. The resolute determination of the government to enforce law and order is manifesting itself in further arrests of individuals who persist in advocating physical force to accomplish the work of reform. Several Chartist leaders have been committed to Newgate Prison for trial. Mitchell sailed on the 4th inst. for Bermuda. The foreman of the jury that convicted him, has been threatened in anonymous letters with the forfeit of his life. The English Govern ment is indeed in a sad strait. It has brought Ireland into its present condition by bad legislation, by the sanction and toleration of abuses under which the people groan in anguish. If any thing is to be done, it is to be done now. Everything demands instant action. And yet England refuses to apply the remedy. We do not wonder that demonstrations of violence take place in a people so borne down; and that, impatient of delay, some of their leaders are for cutting the knot of the difficulty at once. For violence under such circumstances; for the imprudent words of Mitchell and others, the English government ought to have something less severe than banishment and ignominy. We wish Mitchell had had the wisdom of our Patrick Henry, when, after enumerating the fatal consequences to certain tyrants for their arbitrary acts, he was proceeding to conclude his sentence and said 'George the Third'—(here he was interrupted with the cry of 'Treason,' 'Treason,' from several parts of the House) "may profit by their example. If that be treason, then make the most of it," said he, and sat down. But if Mitchell was imprudent, the English government has surely been more so in the punishment it has inflicted. To drive men to desperation by oppression, and then so severely punish for desperate words or deeds, is more desperate still.

FRANCE. *M. Thiers, Victor Hugo, Louis Buonaparte* are among the *eleven* chosen to fill the vacancies in the department of the Seine in the National Assembly. There were 700 candidates in all.

The gathering of groups in the streets, likely to become a nucleus for future tumultuous and violent movements, the Assembly have found it necessary to prevent by a *decree*. It passed by 478 ayes to 32 nays. The troops of the line, and the National Guards, have already had occasion to act under this decree, and have dispersed collections of the people by charging on them with fixed bayonets.

At *Lyons* there have been fresh outrages, and the laborers on the Rouen Railroad have demanded the expulsion of some Englishmen yet employed on the line. The directors of all the railroad companies met at Paris, and unanimously resolved not to accede to their unreasonable demands.

At *Limoges*, a collision, attended with bloodshed, took place in consequence of suppressing a club composed of operatives in that city. The operatives retired some miles from the city, with the view to seek recruits, and return again to Limoges to maintain their claims.

The *new Constitution* has not yet been submitted. The commissioners have agreed on the nature of the Government which is to be Democratic Republican, one and indivisible; on the number 750 to compose one legislative Chamber; on a President, for 4 years, to whose election 2 million of votes should be necessary.

Large arrivals of specie from America are announced (part of which it was stated, was for future purchases) to take advantage of the present low price of goods in France. An American merchant has arrived at Havre with a large amount of specie to buy goods at Paris and Lyons.

The Receipts of the French Government, during the months of March and April, show a falling off, as compared with those of the same months last year, of 31 millions of francs.

The expense of the National Workshops for 81 days, the time they had been in operation, was 7,200,000 francs.

It has been ascertained that the number of English mechanics that have fled from France is 7000.

There is a good deal of speculation in Willmer & Smith's *Times*, respecting *Lamartine*, and doubts are thrown upon his political integrity and his adequateness to the times. But this Journal has shown itself to be wanting in generous appreciation of any of the movements and men of the Revolution. It has occupied itself chiefly in throwing cold water upon it. We shall require more evidence than we find in the Times to make us respond to the doubts, &c., which it expresses.

ITALY. The Italians have gained an important victory and taken the fortress of Peschiers, near Verona and Mantua, garrisoned by 1600 Austrians. The victory was a dear one—the battalion of Pisa students alone losing 400 men. "An engagement had taken place at the same moment at Goito between 30,000 Austrians, who last marched from Verona, and 15,000 Piedmontese, the result of which was that the former were completely routed, and being pursued by the cavalry, when flying in confusion, a great portion was cut to pieces. The king and the duke of Savoy were personally engaged in this combat."

By this successful battle, the hopes of Austria, with regard to the retention of Italy, are annihilated. The Piedmontese and the Lombardians have pronounced in favor of the Union; and Charles Albert, who is now regarded as the Liberator of Italy, is to be rewarded with the crown.

The Pope has despatched Monsignor Morichini to Vienna to negotiate peace. The conditions recommended by the Pope are, that Italy shall be restored to her natural boundaries, and that the Germans shall recross the Alps.

Rome is perfectly tranquil. The elections of the capital and the provinces, as yet known, are very satisfactory. It is said that Pius IX. had recovered all his popularity, and on the feast of St. Philip Neri, the populace made a brilliant manifestation in his favor.

AUSTRIA. The emperor still refuses to return to his capital.

A deputation of ladies had presented a petition to the Emperor for his return to Vienna. The Emperor took the petition from the ladies, and without saying a word, turned on his heel and marched away. The Ministerial proclamation, that in consequence of unworthy persons having insinuated themselves into the University Legion, it was dissolved, excited terrible indignation among all classes. Both citizens and students armed themselves, obviously under the influence of a terrible resolution. By 11 o'clock all the shops were shut, and the principal places in the city in possession of the troops, the National Guard nowhere to be seen.

At half past 2 the whole city was full of barricades. The citizens demanded that the troops should leave the city in 24 hours, and the Emperor return.

The night was passed in quiet, but by ten o'clock of the morning of the 27th, the fight began again. There was no plundering of private property. The men fought desperately, and the women carried provisions to them through the thickest of the fight. In the course of the forenoon of the 27th, ministerial notifications appeared, intimating the formation of a committee of citizens, national guards and students to preserve order, and pledging the government to concessions. The government subsequently ratified the resolutions agreed to by that body.

At the last dates, (2d inst.,) the city was quiet, but the greatest distrust prevailed between the people and the noblemen. The bankers Rothschild and others had left the city; also many of the nobility.

SERIOUS ACCIDENT.—At a little before 10 o'clock on Saturday morning, in one of the stores known as the Dearborn Block, in Federal street, occupied by Dutton, Richardson & Co., in the upper stories, a crash was heard, and all broke near the middle of the rooms and sunk for some distance, presenting, very much the appearance of a tunnel or hopper. Of course goods, cases, bales, desks, and furniture all slipped towards the centre, piled together in confusion. In the various apartments, there were not less than thirty persons. Fortunately the cracking of the timber gave partial warning, and enabled them, by great exertions, to get out of the way of the falling cases, most of which were of great weight. One of the boys sprang to a window and got out upon a narrow ledge of stone, along which he walked till he reached a window of the next store which he opened and got safely in, though the spectators in the street below every instant expected him to fall and be dashed to pieces on the sidewalk. Three men in the third story sprang for the fall and came down rapidly by the rope, sustaining no injury except chaffing off the skin of their hands. One of the clerks was slightly bruised in the hand, but no material hurt was received by any one.

A number of workmen were put on to remove the goods as fast as consistent with safety. The process of removal went on with unremitting vigor till about four o'clock. But the already weakened supports in the cellar being insufficient longer to resist the tremendous pressure and strain, now gave way altogether, and the entire floors above, with all the contents of the chambers, fell with an appalling crash into the basement, so that the lower half of the interior was nothing but an almost solid mass of ruins. This second fall was attended with serious injury to several persons.

Mr. Lorenzo S. Cragin, of the firm of Cragin, Greenleaf & Co., was standing in the third story at the time, and was precipitated to the ground, a distance of some forty feet. His right hip was dislocated, and he was otherwise severely bruised. As soon as possible, he was got out and conveyed to his residence. Three laborers, Henry Hayes, John Hunter, and —— Spofford, fell amongst the timbers, and were severely injured. They were taken to the hospital. Several others were more or less bruised.

In the rear of the main building is a projection about twenty feet square, less in height by nearly two stories than the principal store. When the floors fell, the portion of the main wall above this rear part—being supported by iron pillars in the store—of course fell also, crushing the roof and stores of the additional building to the bottom, and leaving the back part of the main roof supported on the side walls. In this part of the store the safe was built, and it was the scene of most wonderful preservation of life.

Just after the great fall, Mr. Charles W. Pierce, of the firm of Dutton, Richardson & Co., who had barely managed to secure his own safety found that his younger brother, aged about seventeen, could nowhere be found. He was in the store at the time, and there was but too much reason to fear that he was buried up in the ruins. Ladders were procured, and the rear windows were entered by a number of persons who proceeded to search as well as they were able. Conspicuous among them, were Mr. Barnicoat, chief engineer, and Mr. Tukey, city marshal. After some time a groan was heard from below, and bales and cases were briskly tossed aside and removed, till at length young Pierce's voice was heard, faintly stating his position. It was in the back part of the store, close to the projecting part, towards which he had rushed, in the idea that that would not fall. After hard and incessant labor for four hours, they were enabled to reach the spot, and he was delivered from his perilous confinement at half-past eight o'clock. When found he was lying with a bale of flannel resting on his leg, and protected from death by two beams which made a sort of arch over his body, and kept up the superincumbent weight. He was but very little hurt, and was even able to walk, but was conveyed to his house in a carriage. His was truly a miraculous escape.

The stores in Dearborn Block are short 121 by 45 feet, exclusive of the rearward projections. The cellars are dug down to the hard ground, clay, and the foundation laid on that. To support the beams of the first story in the middle, a range of seven pillars is built. These pillars are of brick, sixteen inches square, surmounted by granite caps, eight inches thick. Upon these caps rest seven iron pillars which support the second floor, and immediately above these are seven other iron posts upholding the third, and so on. From some unknown cause, unless it was a want of strength, it is stated that one of these stone caps broke into three pieces, thereby letting the iron pillar above down upon the brick work with force sufficient to split it. Of course the beams supported by this tier of posts fell downward in the middle, and brought a diagonal strain upon the next line. This was more than the next brick pillar could sustain, and that, too, partially gave way. Thus things remained from the first breakage till the middle of the afternoon, when the immense strain was more than the remaining supports could bear, and they all gave way together, bringing down the superstructure in one promiscuous wreck. [Abridged from Cour.

[Mr. Cragin is better. Young Pierce will soon be out. He is said to have owed his life to the perseverance of Mr. Isaac Brooks, who went in among the ruins, and removed the rubbish here and there, and called out until at last he heard a response, and directed the exertions of the rest, with whom he at the same time worked. The value of the goods in the store is estimated at three hundred thousand dollars; the loss at thirty thousand.

☞ CINCINNATI. The members of the Massachusetts Society of Cincinnati are hereby notified that their Annual Meeting will be held at the United States Hotel, on TUESDAY, July 4, next ensuing, at ten o'clock, A. M., for the choice of Officers and transaction of business. A punctual attendance is requested.

The Standing Committee are notified to meet at the same place at 9 o'clock.

Members of other Societies of Cincinnati who may be here, are respectfully invited to dine.

Dinner at 2½ o'clock.

THO'S JACKSON, Sec'y.

Boston, June 17, 1848. 3t

☞ FLORAL PROCESSION, JULY 4TH, 1848. The Teachers and Pupils of the Warren street Chapel are preparing for the annual Floral Procession on the 4th of next month, and would respectfully and earnestly solicit the interest and assistance of their friends in the city and country.

The hopes and expectations of our community are so highly raised by the success of former years that we cannot meet them without a continually increasing degree of favor from all who are able or inclined to co-operate with us in this appeal to the taste and sensibilities of the people.

Contributions of Evergreens, Grasses, Flowers, Baskets, Decorations, or Refreshments, will be most gratefully received.

Our more distant friends would aid us exceedingly by forwarding Branches of Arbor Vitæ, Hemlock or the like; and wreaths of Evergreen. Dried Grasses will also be very acceptable, and can hardly reach us too soon.

Flowers from schools or friends in our neighborhood we shall be happy to send for in all cases where we may learn of their being ready.

Cake, Fruit, &c., for the Refreshment Tables, may be more easily furnished by others.

Delegations from other Schools are cordially invited to join the Procession. It may gratify them to arrange their own bouquets, decorations, or banners—and all such preparation will aid us most effectually.

The Tracts in acknowledgment of the contributions of last year are nearly made, and will be forwarded without delay. Should any school fail to receive them, or should any other communication be desired, please address the subscriber, at No. 5 Warren street, Boston.

CHARLES F. BARNARD.

june10

☞ W. N. S. NORMAL SCHOOL. The Members and Graduates of the West Newton State Normal School are hereby notified, that their Triennial Convention will be held at Normal Hall on Wednesday, July 26th.

The Convention will open at 9 o'clock, A. M. The Address, by Rev. R. C. Waterston, will be delivered at 10 o'clock. The Collation at 2 P. M., with speeches and appropriate music.

It is hoped that every Graduate will be present.—Expenses to be defrayed by an assessment on the Members of the Convention. Members are requested to appear with the appropriate Normal Badges.

By order of Ch. of Committee of Arrangements.

W. Newton, Normal Hall, June 17, 1848. }

☞ THE MODEL OF ANCIENT JERUSALEM, is to remain in Boston only till July 10th, unless its continuance is secured by schools or parties. Its many visiters have expressed themselves highly delighted with the instruction and gratification derived from it. There are thousands more who should not allow it to leave without seeing it. july1

## MARRIAGES.

In Milton, June 23d, by Rev Mr Morrison, Mr James L. Kennedy to Miss E. Anne Clark.

In Duxbury, 8th ult, by Rev Josiah Moore, Mr Wm H. F. Burbank of Sandwich to Miss Helen M. Winsor.

In Lowell, June 18th, by Rev Mr Fletcher, Mr Hosea E. French to Miss Julia A. Curtis, both of L.

In Bolton, June 18, Rev George S. Ball, pastor of the Unitarian Church in Ware to Miss Hannah B. Nourse of B.

In Southboro', 20th ult, by Rev S. Alden, Mr W. H. Buck to Miss S. Maria Brigham.

In Nantucket, June 20th, Mr Franklin B. Murphey to Miss Mary A., daughter of Capt William Brown.

In Portland, 20th ult, by Rev Dr Nichols, Charles List, Esq., Boston, to Miss Harriet Winslow of P.

In Nashville, N. H., April 25th, Mr Levi Richards of East Livermore, Me., to Miss Orlaney Wright of Lowell, Mass.

In Portsmouth, N. H., 13th ult, by Rev Mr Peabody, Gideon H. Rundlett, Esq., to Miss Lucy Maria, daughter of John Bennett, Esq.

In Springfield, June 20th, Mr Adonijah Foot of Ireland Depot (West Springfield) to Miss Julia, eldest daughter of Samuel Bowles, Esq., of S.

June 15, Mr Marcus Stearns of Stockbridge to Miss Catherine M. Negur of Chicopee.

In New Bedford, George Wood of Boston to Ann Maria Bramhall.

In Worcester, 18th ult, by Rev Mr Hill, Mr Charles H. Thayer to Miss Louisa B. Barnard.

In St. Louis, Mo., 10th ult, by Rev Mr Elliott, Mr Samuel Turner of St. Louis to Miss Julia A. Bangs of St. Charles, Mo.

## DEATHS.

In this city, 20th ult, Mr Otis B. Prescott, 48.

23d ult, Mrs Sarah Lincoln, widow of the late Beza Lincoln of Hingham, 91.

In Milton, 24th ult, Harriet F., infant daughter of Rev Chandler Robbins of this city, 11 mos.

In Groton, June 14, George Wells, 3 years 8 months, youngest son of Josiah Kilbourne.

In Portland, June 20, Mrs Sally Preble, relict of the late Enoch Preble, 70.

In Cumberland, R. I., June 16, suddenly, Mr John Gilbert, formerly of Walpole, Mass., 56.

In North Chelmsford, June 16, John R. Adams, Esq. of Lowell, 49, a graduate at Harvard University in the class of 1818.

In Providence, 17th ult, Clara W., infant daughter of Allen and Abby D. W. Munroe, 11 mos 17 days.

In Buffalo, N. Y., 16th ult, Mrs Mary E., wife of Charles H. Munroe, recently of Woburn, Mass.

In Baltimore, June 19, Rev John Healy, 84, for fifty years sole pastor of the Second Baptist Church. He instituted the first Sabbath School in the United States.

A BOOK OF HYMNS FOR PUBLIC AND PRIVATE DEVOTION. Edited by Rev. Samuel Longfellow and Rev. Samuel Johnson, 3d Edition, containing many additional Hymns.

Published this week, by TICKNOR & CO., corner of Washington and School sts.

"As a collection of Sacred Poetry and appropriate Hymns this Volume is unsurpassed." [Literary World.

"It is probably the most poetical compilation of Christian Poems adapted to the spiritual wants of a community that has been issued in our country, combining as it does all the higher elements of religious composition." [Evening Gazette.

"While many of the beautiful Hymns of Watts and Wesley are here retained, there is many a gem of devotional piety not so well known selected from Bowring, Roscoe, Sterling, Montgomery, Milman, Heber, Grav, Bulfinch, Wotton, Keble, Follen and others whose genius in this department of writing requires no further endorsement than the perusal of the hymns in this collection." [Boston Transcript.

"A more admirable collection of devotional poetry we feel confident has never been issued. It seems to have been made by Editors possessing the requisite taste and poetic feeling of such a task, and hardly any one will take up the book for the first time without reading every line it contains. A Volume so delightful in its design and exertion must find a wide circulation in our Churches and among the family circles of our country." july1 It [Boston Courier.

## GREENWOOD'S MISCELLLANIES,

PRICE REDUCED.

JUST PUBLISHED,—a few copies of the Miscellaneous Writings of Rev. F. W. P. Greenwood, D. D., 1 vol. 12mo. Price reduced to $1 00.

CROSBY & NICHOLS, july1 1is2os 111 Washington st.

## NICHOL'S WORKS.

JAMES MUNROE & CO.,—Publish, and have for sale, the following Works,—The Stellar Universe, Views of its Arrangements, Motions and Evolutions, 1 vol, 12mo, plates; price, $1 25.

Thoughts on some Important Points relating to the System of the World, 2d Edition, Revised and Enlarged, plates, 12mo; $1 75.

Contemplation on the Solar System; with an account of the discovery of the new planet Neptune, 3d Ed., plates; price, $1 75. By J. P. Nichol, LL. D., Professor of Astronomy in the University of Glasgow.

"I have been reading Nichols' Architecture of the Heavens, which you named to me, and it has filled me with adoration, humility and hope. It reveals a stupendousness in God's works, a silent, slow, solemn unfolding of his purposes, before which I bow in a kindred silence. I cease to wonder that six thousand years have not done more for the race, when I see so clearly that a thousand years are but a day to the eternal.—The connexions of human life stretch before us, and are lost in the endless ages which are needed to accomplish God's designs. And yet I do not feel myself sinking into insignificance under the weight of these thoughts. I am amazed by the grandeur of the human spirit, which out of new signs detected by the telescope can construct the universe. My joy and reverence assure me that this universe is my school and everlasting home." [Extract from Dr. Channing's Memoir.

No. 134 Washington, opposite School street. july1 1is2os

THE CHRISTIAN EXAMINER AND RELIGIOUS MISCELLANY; NO. CXLVIII, for July 1848. Edited by Rev. A. Lamson, D. D.; and Rev. E. S. Gannett, D. D.

CONTENTS.

Art. I. Joan of Arc.
II. The Hebrew Ideas of God.
III. The Water Cure.
IV. The History of the Jews.
V. Revealed Religion.
VI. Peter Schlemihl in America.
VII. Our Position, Prospects, and Duties as a Religious Body.
VIII. Present Condition of Ireland.
IX. Notices of Recent Publications.
X. Intelligence.

☞ This number commences a new Volume.

CROSBY & NICHOLS, Publishers, july1 111 Washington st.

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3. French Socialism—St. Simon—Fourier, &c.
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5. Voice of the People.
6. Marston of Dunoran.
7. European Correspondence of the Living Age.

Published once a Week at Six Dollars a Year, by E. LITTLE & CO., corner of Tremont and Bromfield sts.

☞ The Entrance to the Office is now in Bromfield street. is1t july1

LET ALL WHO ARE AFFLICTED WITH ASTHMA READ THE FOLLOWING LETTER.

MR. SETH W. FOWLE,—Sir: Having been afflicted for more than thirty years with the asthma, at times so severely as to incapacitate me from attendance to business, and having adopted many medicines without any but temporary relief, I purchased about three years since, of Mr. Edward Mason, your agent in this city, several bottles of Wistar's Balsam of Wild Cherry, from the effects of which I obtained more relief than from all the medicines I had ever taken for that distressing disorder. I have by the repeated use of your valuable Balsam, been more free of pressure for breath, and oppression on the lungs, than I had anticipated, and indeed conceive myself cured of this most disheartening malady.

I do most cheerfully tender you this acknowledgment, which you will use as your judgment dictates.

None genuine, unless signed I. BUTTS on the wrapper.

For sale by SETH W. FOWLE, 128 Washington street, Boston, and by Druggists generally. july1

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THE CHOIR CHORUS BOOK, a collection of choruses from the works of the most distinguished composers. Compiled, adapted to English words and arranged with *particular reference to their practice* and for the use of *Musical Societies* by A. N. JOHNSON, author of "Instructions in Thorough Bass" "The Musical Class Book," Editor of the "Boston Musical Gazette," Organist at Park Street Church, &c., &c.

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## POETRY.

For the Register.

### ON THE DEATH OF A CHILD.

"She is not dead but sleepeth."

How strange to me this quietude!
It does not seem like death, so gently
Did her spirit pass away. In all the weary,
Listless hours of her declining life,
There's not one scene to agonize my soul,
Save that dread, solemn thought that we must part.
She died in early spring, when flowers
She loved so well began to bloom;
They cheer'd her in her suffering hour;
They decked her shrouded form, and now
They bloom around her grave, and each one
Seems a link between her spirit life and mine.
I know that she has pass'd away, I see her not,
Nor longer hear her soft and silvery tone,
But yet I *feel* that she is near me.
Her life was one of purity and trust in God,
And when she spoke of Heaven, and asked
"Is little sister there," her radiant smile
Check'd every starting tear, and soothed
The pang of separation.
Father!
I thank thee that a child so pure
Has cheered, for fifteen years, my pilgrimage
Of life And O I bless Thee for the hope,
When life is o'er, to meet a family in Heaven."

June, 1848. H.

For the Register.

### "THE WORD IS NIGH THEE."

Say not within thy dark and sorrowful heart,
World-wearied One! Who shall ascend on high,
To bring the joys that never can depart
From the eternal sky?

Oh dream not that thine eye shall ever see,
In all the circuit of the visible Heaven,
A resting place of sweet tranquility,
To life's worn pilgrims given.

And seek not thou, those depths, O roving mind,
Where the pure fount of hidden knowledge springs,
As if the spirit there the charm might find
To stay its restless wings.

Not in the earth below, or Heaven above,
In contemplation high, or love profound,
But in a faithful life of holy love
Shall peace be found.

In midst of toils and tumults, wants and fears,
In midst of doubtings dark, and strivings wild,
In patient weariness, in humble tears,
Is born this gracious child.

Lo! ever nigh thee is the living Word,
The enduring law, the never-failing guide;
Wander not wide or far, to find thy Lord—
He walketh at thy side.

## MISCELLANEOUS.

### BOSTON IN THE OLDEN TIMES.

"I came," says a writer in the Christian World," to the city of *Notions* in 1803—forty-five years ago It was then a town of moderate size and small population. I lived at 89 Orange Street, now a portion of Washington Street, next door to where there still hangs a fire bucket, and which has been swinging in the same place for upwards of fifty years. I recollect fishing just back of our yard; there not being a house eastward toward the open sea. The houses were most of them of wood, seldom enlivened with paint, and closely resembling the old fashioned dark looking edifices still to be seen in Newport, R. I. Of Newport, it was once observed by a French traveller—"This is the only place I ever visited where they build old houses."

At the time I refer to, there was not a brick house in the whole of Tremont Street. In Beacon Street, Mr. Joy's handsome house, which, when it was building, was thought to be out of town, the Hancock house, and two old wooden houses belonging, one to Mr. Cushing, and one to Judge Vinal—comprised all the dwellings in that now splendid Street. In Chesnut Street there were but five houses, and in Mt. Vernon Street, none below Willow. There were but fourteen places of public worship. The dry goods wholesale business was in the hands of Messrs. Salisbury, Parker, Boott, and Pratt.—The retail traders were nearly as few. There are only two or three survivors of those last named. Mr. Magner, who owned the most of Lindall Street, was *the* blacksmith; Mr. Elliot the apothecary; Mr. Andrews and Mr. West the booksellers. The Messrs. Bradlees and Tickuor, the grocers; Mr. Hunnewell, the mason and architect; Messrs. Russell and Young, the Printers of newspapers; Mr. Revere, the coppersmith. The large shipping merchants were Codman, Elliot, Coolidge, Russell, &c. A single pasture in Pearl Street, where one cow grazed, sold a few years ago, for $75,000. What is quite remarkable, the rent of houses in 1803, was as high or higher for the same description of houses, than it is now. The house in which I lived, and which I named at the commencement of this article, yielded a rent of $600 per annum—more than it has ever brought since.

I close my reminiscences of Boston by saying, that from 1803 to 1825, I knew everybody in the place, whether actively engaged in business or otherwise. From the last named period, familiar faces have been fading away one after another—so that I now walk the Streets without beholding, excepting now and then, and far between, a traveller who commenced with me the journey of busy life."

### EXTRACTS FROM THE "MEMOIRS OF WM. ELLERY CHANNING."

BY WM. H. CHANNING—JUST PUBLISHED.

*His Boyhood.*

Among his playmates he seems to have been always noted for a certain greatness of character.—They called him "Peacemaker," and "Little King Pepin." He is described as having been small and delicate, yet muscular and active, with a very erect person, quick movement, a countenance that, while sedate, was cheerful, and a singularly sweet smile, which he never lost through life. When with companions, he was exuberant in spirits, overflowing with energy, ready to join heartily in all amusements, but never boisterous. He was much beloved by the children of the school and neighborhood, though even then acting as an exhorter; for he used to rebuke among them all profaneness or obscenity. But this was done with a gentle tone, that manifested rather sorrow than anger, and was well received. His character was thus early marked by mingled strength and sweetness, though by some accounts it would appear that he was by no means free from irritability. He loved power, too; and such was his sway, among even the quarrelsome, that when his voice was heard, persuading them to order, he was readily obeyed. Sufficient fire, however, was latent under his mildness to give him energy.

*His Charity, &c.*

Among other mementos which indicate his thoughtfulness and disinterestedness, one may be worth noticing, because it proves that he had instinctively adopted in early years the rule which strictly governed his manhood of "letting not his left hand know what his right hand did." A man sick and in distress begged one day at the door. William observed him, but was silent and gave nothing at the time. When the beggar had gone, however, he was seen to follow him out, and to put into his hand some pieces of money, which must have been all that he had. It is remembered, too, that he used to visit a friendless and desolate man in the neighborhood, carrying with him such comforts as he could command; and interest generally in the poor, deference for the aged, and considerate regard for the feelings and rights of domestics in the family, gained for him the warm affection due to the liberal and loving.

The same gentle and kind disposition manifested itself in his treatment of animals, as, in a letter written soon after leaving college, he thus himself declares:

Thanks to my stars, I can say I have never killed a bird. I would not crush the meanest insect which crawls upon the ground. They have the same right to live that I have, they received it from the same Father, and I will not mar the works of God by wanton cruelty.

I can remember an incident in my childhood, which has given a turn to my whole life and character. I found a nest of birds in my father's field, which held four young ones. They had no down when I first discovered them. They opened their little mouths as if they were hungry, and I gave them some crumbs which were in my pocket. Every day I returned to feed them. As soon as school was done, I would run home for some bread, and sit by the nest to see them eat, for an hour at a time. They were now feathered, and almost ready to fly. When I came one morning, I found them all cut up into quarters. The grass round the nest was red with blood. Their little limbs were raw and bloody.—The mother was on a tree, and the father on the wall, mourning for their young. I cried, myself, for I was a child. I thought, too, that the parents looked on me as the author of their miseries, and this made me still more unhappy. I wanted to undeceive them. I wanted to sympathize with and comfort them.—When I left the field, they followed me with their eyes and with mournful reproaches. I was too young and too sincere in my grief to make any apostrophes. But I can never forget my feelings. The impression will never be worn away, nor can I ever cease to abhor every species of inhumanity towards inferior animals.

*In College as a Student.*

The Rev. Dr. Pierce, his tutor in College, gives the following description of William as a student: "I have a distinct recollection of him, as, at that time, a fine looking, healthy, muscular young man. But what I best remember was his excellence as a scholar. My department was the Latin language; and never shall I forget, while memory lasts, with what promptitude and elegance he rendered into English the passages from the classics which he was called to recite. I also heard his class in History. He was always in his place: and I invariably gave him the highest mark for good recitations. The government of the University were, I believe, unanimous in assigning him the first rank among his classmates.—This is a class containing such men as Judge Story, William Williams, Artema Sawyer, Joseph Emerson, Dr. Tuckerman, &c. was no small honor."

*His View of Slavery in Early Life.*

In 1798, Mr. Channing, at the early age of 19, was invited to become tutor in a family of Richmond, Va. At this time Virginia was in her prosperity, and scarcely beginning to reap the penalty which slavery has since brought, in blasted fields, deserted mansions, ruined estates, and scattered families —And though speaking warmly of the hospitality and other virtues of the Virginians, they did not deaden his conscience, as in the case of others they have too often done, to the iniquity and miseries of slavery. The following letter fully expresses the state of his feelings:—

"There is one object here which always depresses me. It is *slavery*. This alone would prevent me from ever settling in Virginia. Language cannot express my detestation of it. Master and slave! Nature never made such a distinction, or established such a relation. Man, when formed to substitute the will of another for his own, ceases to be a moral agent; his title to the name of man is extinguished, he becomes a mere machine in the hands of his oppressor. No empire is so valuable as the empire of one's self. No right is so inseparable from humanity, and so necessary to the improvement of our species, as the right of exerting the powers which nature has given us in the pursuit of any and of every good which we can obtain without doing injury to others. Should you desire it, I will give you some idea of the situation and character of the negroes in Virginia. It is a subject so degrading to humanity, that I cannot dwell on it with pleasure. I should be obliged to show you every vice, heightened by every meanness and added to every misery. The influence of slavery on the whites is almost as fatal as on the blacks themselves."

*An Amusing Anecdote.*

While at Richmond, he had under his charge twelve boys, to whose care most of the hours of the day were devoted. In after years, he thought himself at this time too strict a disciplinarian. But he may have found a display of decision more necessary from his youth and smallness of size, of which an amusing illustration is given in the following anecdote related by himself. An old colored woman came into the school to complain of some of the boys who had damaged her garden, broken her fence, and torn up her flowers, making loud complaints, and wanting to see the master. When he presented himself, she surveyed him for a moment, and said—"*You de massa?* You little ting, you can't lick 'em; dey put you out de window." He assured her, however, that the boys should be corrected, and that she should be satisfied for her loss, remarking,—"Poor mamma! she knew no way of discipline but the *lash*."

### RELIGIOUS ROMANCING.

The heads of the young are turned, and their habits are corrupted by the multitude of fictions and dreams which float in their minds and they are all unfitted for the sober realities of life's every day concerns. If a select or purifying vandalism could sweep through our country, and make bonfires of about two thirds of the contents of bookstores, print shops, centre tables, and hawker's baskets, we could well afford to pay the expenses of the war. It would be a blessing to our Sabbath Schools if a select bonfire were made from all their libraries. A large proportion of our religious [!] annuals, and magazines might well go in the same direction. To these might be added not a little of our church biography, church history, and popular sermonizing; and a very large amount of polemic discussion, reviews, &c., may be set down as decided romance.

But just now I was thinking of (excuse the solecism,) *practical* religious romancing.

Miss B. has avowed her purpose to be a missionary. She has just read the Memoir of Harriet Newell. It has excited her marvelously, and she has wept hours together. She has renounced gay attire and gay society, and is going into the life of a religious recluse. She is bent on being remarkably devout. The resolve is good, but the course adopted for the attainment is not quite so promising. If Miss B. will be *active in society*, and employ her mind in influencing other minds, and let a heart that has the warmth of Christian love warm other hearts, her apparel will become modest with her resolution, and she will have no need to cast off her associates. Some may *leave her*, and to others she may be a saving blessing, by winning them to a life of piety.

Mrs. L. has read *Margaret Prior*. She is resolved to be more active, and no longer to be a cumberer. Very good; we will see.

She has started out with her bundle of Tracts. She goes into a hovel of ignorance, poverty and vice, and is met with jeers, ribaldry and scoffs. In another, she finds loathsome disease, extreme suffering and utter destitution. Next she enters one of those splendid mansions of genteel vice. She sees the curled lip, and the cold and hardened sneer of infidelity, and the only cordial thing done for her is to wait upon her to the street door.

Mrs. C. has been reading about the *Interior Life*. She has found new ideas about holy living She has resolved to abandon all sin. Never was a better resolve than that, only follow it strait through. But how does she carry matters? She reads the Bible less than formerly. She is less than formerly attentive at the prayer meeting and the Sanctuary. No one sees her visit the sick or the poor. She is negligent in her family, not over nice in her personal cleanliness, &c. Her husband finds no improvement in her temper, nor in her attention to the religious instruction of the children.—She is much abroad, and talks much of her new discoveries, and of her attainments in piety, and intimates that she has left off sinning.

Had I time, I could instance several other developments of what I know not how to characterize differently than by the term romancing. It would require a long article to discuss the various phases of romancing in the pulpit. I fear that some of our minister's libraries have more Byrons, Bulwers, Pickwicks, and Shakspeares, than Turretines, Howes, Edwards and Dwights. Not a few of our preachers devote more time to reviews than to pastoral visits. [Rel. Rec.

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AUTOBIOGRAPHY OF BARON ROTHSCHILD.—We yesterday dined at Ham-house, to meet the Rothschilds; and very amusing it was. He (Rothschild) told us his life and adventures. He was the third son of the banker at Frankfort. "There was not," he said, "room enough for us all in that city. I dealt in English goods. One great trader came there, who had the market to himself: he was quite the great man, and did us a favor if he sold us goods. Some how I offended him, and he refused to show me his patterns. This was on a Tuesday; I said to my father, "I will go to England." I could but speak German. On the Thursday I started. The nearer I got to England the cheaper goods were. As soon as I got to Manchester I laid out all my money, things were so cheap. I made good profit. I soon found that there were three profits—the raw material, the dyeing, and the manufacturing. I said to the manufacturer, "I will supply you with material and dye, and you supply me with manufactured goods." So I got three profits instead of one, and I could sell goods cheaper than anybody. In a short time I made my £20,000 into £60,000. My success all turned on one maxim. I said, I can do what another man can; and so I am a match for the man with the patterns, and for all the rest of them! Another advantage I had. I was an off-hand man. I made a bargain at once. When I was settled in London, the East India Company had £800,000 of gold to sell. I went to the sale, and bought it all. I knew the Duke of Wellington must have it. I had bought a great many of his bills at a discount. The government sent for me, and said they must have it. When they had got it, they did not know how to get it to Portugal. I undertook all that, and I sent it through France; and that was the best business I ever did" Another maxim, on which he seemed to place great reliance, was, never to have anything to do with an unlucky place or an unlucky man. "I have seen," said he, "many clever men, very clever men, who had not shoes to their feet. I never act with them. Their advice sounds very well; but fate is against them: they cannot get on themselves; and if they cannot do good to themselves, how can they do good to me?" By aid of these maxims he has acquired his millions of money. "I hope" said —— "that your children are not too fond of money and business, to the exclusion of more important things. I am sure you would wish that. Rothschild—"I am sure I should wish that. I wish them to give mind, and soul, and heart, and body, and everything to business; that is the way to be happy. It requires a great deal of boldness, and a great deal of caution, to make a great fortune; and when you have got it, it requires ten times as much wit to keep it. If I were to listen to all the projects proposed to me, I should ruin myself very soon." "Stick to one business, young man," said he to Edward; "stick to your brewery, and you may be the great brewer of London. Be a brewer, and a banker, and a merchant, and a manufacturer, and you will soon be in the *Gazette*. One of my neighbors is a very ill-tempered man; he tries to vex me, and has built a great place for swine, close to my walk. So when I go out, I hear first grunt, grunt, squeak, squeak; but this does me no harm. I am always in good humor. Sometimes to amuse myself, I give a beggar a guinea. He thinks it is a mistake, and for fear I should find it out, off he runs as hard as he can. I advise you to give a beggar a guinea sometimes, it is very amusing."—[Memoirs of Sir Thomas Powell Buxton.

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### SCENE AT A PAWN BROKER'S SALE.

Passing up Chatham street, on Thursday, we were attracted by the cry of "going, going, going" at one of these establishments, and entering found it filled with a motley assemblage, examining the mixed display of goods, wares and merchandise, arranged for sale. The Auctioneer was at the moment of our entrance, inviting bids for a quilted petticoat, which had evidently seen some service, and which was started at "five cents," and after considerable competition, finally knocked down, to a squalid looking female, for eighteen cents, who appeared from her scanty covering to require the article. She walked up to the desk, paid the cash and received the article, apparently much satisfied with her bargain.

A cradle, a feather bed, a watch, a bureau, a coat and vest, were successively disposed of, at prices which struck us to be far above their value, and it was amusing to witness the eagerness with which the competitors sought to possess themselves of various objects of their competition. We noticed among the group an interesting girl about seventeen years of age, in faded, yet deep mourning. There was an expression of anxious melancholy upon her pale and beautiful countenance which rivetted our attention; she was not among those who were bidding, but was undoubtedly waiting until some article was offered which she was desirous of possessing. At length the auctioneer offered a miniature and locket. The pale girl started, and rushing towards the counter, exclaimed in a voice of deep anguish.

"Oh! don't, don't sell them, sir, for mercy's sake keep them a little while longer. I shall be able to redeem them. I shall indeed"

"What is bid for them?" continued the auctioneer.

"Do not bid!" shrieked the girl. "I had to pawn them to get bread for my little sister; it is my mother's miniature and my mother's hair which that locket contains—my poor, dear mother, who gave it to me when she was dying. Oh! do not sell it—pray don't."

It is impossible to describe the sensation produced by this appeal among that assemblage. There was not a solitary bid for the articles; but we saw an elderly gentleman in the simple garb of a Quaker go to the desk, and in a few minutes afterwards we saw that pale girl press his hand to her lips, and after eagerly kissing something which he handed to her, she rushed from the room. This scene terminated the sale that day, for the audience soon began to disperse, the few that remained evincing no disposition to possess themselves of any of the "unredeemed pledges" left remaining on hand. [N. Y. Star.

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### LAURA BRIDGMAN AND HER BARREL OF FLOUR.

We wonder if any of our young friends have not heard or read something of this interesting American girl! If there are any of our young readers to whom the story of Laura Bridgman is unknown, we would merely say, that she is a young girl, in the Institution for the Blind, in Boston, Mass., United States of America, deaf, dumb and blind. Just think of that condition a moment. Every avenue to her mind is cut off, except the sense of feeling. We believe that her sense of smelling is impaired so as to render her insensible to the sweet breath of flowers.—Poor girl, had she been born among the heathen, she would have been left to perish as a worthless thing, to whom life was of no value. But there were those who saw in her a candidate for immortal glory, a being that could be made to sing, and hear the angels sing in heaven and see and taste all the beatitudes enjoyed there by spirits that never were pent in clayey tabernacles as windowless as hers on earth. And they went to work and educated that single sense of feeling to the nicest susceptibilities.—And they made a wooden alphabet, wooden models of ideas, of things that had been, are and shall be, in the world. And these she touched most thoughtfully, as if listening for the music of a new existence; and wonderful! her fingers' ends became endowed with faculties almost miraculous, and filled her mind with astonishing revelations of things present, past, and to come. Her little white, whispering, loving, listening fingers touched the record of the olden years, beyond the flood, till they felt the branches of the forbidden tree, and the locks of murdered Abel, and the surges that beat against Noah's helmless ark, and the cradle of the Hebrew baby in the bulrushes, and the tremulous base of Sinai, and David's harp, and the face of the infant Emmanuel in the manger, and the nails that fastened him to the cross, and their deep prints that unbelieving Thomas felt after the resurrection; and with his faith, on shorter evidence, she had cried, in the voiceless language of her heart; 'My Lord! and my God!"

How she plied at morning, noon, and night, those fingers! wonderful fingers! It seemed that the very finger of God had touched them with miraculous susceptibilities of fellowship with the spirit world and that around her. She put them upon the face of his written word, and felt them thrilled to her heart with the pulsation of great thoughts of love to man. And then she felt for others' woe.

Poor child! God bless her richly. She reached out her short arms to feel after some less happy than she in the condition of this life! some whose fingers' ends had not read such sweet paragraphs of heaven's mercy as hers had done; some who had not seen, heard, and felt, what her dumb, silent, deaf fingers have brought into her heart of joy, hope, and love. Think of that, ye young eyes and ears that daily feast upon the beauty and melody of this outer world. Within the atmosphere of her quick sensibilities she felt the presence of those whose cup was full of affliction. She put her fingers, with her throbbing sympathies, upon the lean, bloodless faces of the famishing children in Ireland, and her sightless eyes filled with the tears that the blind may shed for griefs they cannot see.—And then she plied the needle with those fingers, and quickened their industry by placing them anon upon the slow, sickly pulse of want, that wasted her kind, at noon-day, across the ocean. Days and nights too—for day and night were alike to her wakeful sympathies—and weeks, she wrought with her needle. And then the embroidery of these fingers was sold to the merchants—would it had been sold to England's Queen, to be worn by the young princesses on days of state—it was sold and its purchase-price a barrel of flour instead of a country's harvest, which it was well worth. And that barrel of flour was stowed away among the thousands that freighted the Jamestown on her recent mission of brotherly love to Ireland. That barrel of flour—would it might be to all the children of want in Ireland what the barrel of meal was to the household of her who entertained the prophet of old! Would, at least, that those whom it supplies with bread might know what fingers wrought for their sustenance!

Laura Bridgman and her barrel of flour should teach the world a lesson worth the woes of one year's famine. Let all the children of England and America learn that lesson by heart; and Ireland and the whole family of mankind will be better for this grievous visitation of want. [Church of England Magazine.

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### THE NORFOLK PLOUGHMAN.

[Rev. Mr. Brock, in a Speech before the London Missionary Society, related the following amusing story. We doubt whether, if New England were searched all over, with or without a candle, a specimen could be found to match this Norfolk ploughman in *cuteness*. The yankee has certainly his prototype in the mother country. He is not indigenous to New England, like Indian corn. "The seed came over from England—perhaps even in the Mayflower, and if it should ever run out, in this country, the supply can be renewed from Norfolk county, England.]

I know a farmer in Norfolk, a very small farmer, rather to be called a ploughman, but he had some mechanical ingenuity, and he invented a considerable improvement on the ordinary plough. Having done this, he thought he should like to get introduced to Prince Albert, that he might have permission to use his name. His landlord got him the necessary introduction, and he went to the palace with the model of the plough. The introduction being sent in, it was received, and he was told that he must wait a little. The good man, a deacon of a Baptist Church, thus found himself in the precincts of the royal palace, and he knew how to behave himself, for the Christianity of which he was pre-eminently subject, taught him how to behave in the palace of princes. (Cheers.)

Some two or three days intervened, and, at last, he was to see His Royal Highness with the plough. There were two or three models with which His Royal Highness was pleased, and it was called the Albert plough. After this was over, he drew out his pocket-book, and said: "Please your Royal Highness, I sometimes write a little poetry When Her Majesty came of age, I wrote a little about that; when Her Majesty was crowned, I wrote a little about that: when Her Majesty was married, I wrote a little about that. (Laughter, and cheers.) I have had them all copied out, if you would please to give them to Her Majesty. With great kindness, characteristic of good nature, the poetry was accepted just in the same spirit in which it was presented. I will not answer for the versification, but I know that it was thoroughly steeped with evangelical sentiments—right evangelical loyalty. (Hear, hear.

The good man came home rather important, not improperly so, especially for the town where he lived. He had not been home more than a few days, before there came by the old Telegraph coach, a large parcel with the royal arms. The porter wondered, and the landlord wondered, that Mr. John Smith should have such a parcel as that; but there it was, and when it was opened, there was a copy of "Bagster's Comprehensive Bible," sent down by Her Majesty herself as a token of approval of the poetry of John Smith. This set him up. He and his wife looked at it, and they knew not how to contain themselves, inferring that there was in that incident an intimation of what was going on in certain quarters, in which we may all rejoice. (Cheers)

In Cæsar's household there were those who served the Lord; and I hope we have something like it in our own palace. That, however, is not the end of the ingenuity. It occurred in the year of the Baptist Jubilee, and when they were about building a Sunday school connected with the church of which he was a deacon.—They were musing upon it, and he said to his wife,

"If we could but get Prince Albert's name, we could show the Bible for a shilling, and give something to the Missionary Jubilee Fund, and we might give something to the Sunday school."

He wrote a letter to ask, if his Royal Highness would please to put his name in the Bible, —for it was the year of the Missionary Jubilee, and he should like it. There came back a letter to say that if he would send the Bible it should be done forthwith.

"No," he said, "I shall not send it, I will go."

So to London he went, found that the Royal Family were at Windsor, whither he followed them, and the old porter bade him welcome. He could not see the Prince for a day or two, but more than once he bowed his knee in domestic worship under the roof of Her Majesty. By-and-by he was told that the Prince would see him, and he went in with the Bible in his hand. The Prince put his name in it, and he then said, "Do you think Her Majesty would put her name in it?" (Laughter and cheers.) That is what I call downright ingenuity—that is, a liberal mind devising liberal things—that is a heart in the right place, and having its eye upon the right object. With the most perfect readiness, for which I to my dying day shall honor him, His Royal Highness said, "I will ask." He took the Bible, brought it back with Her Majesty's signature, and gave it to John Smith, who returned home and asked his neighbors to come and look at the Bible on one condition, namely, that they should pay a shilling each—(laughter and cheers)—and out of that he raised from 40 to 50 pounds—(cheers) —for the purpose to which I have referred. I say, God speed the ploughman, and God save the Queen! and let us "go and do likewise." (Long continued cheering.)


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